

# The Catholic Educational Review

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## THE THINGS WE SAY

There is a point at which "The Tatler," Thomas Gray, and Ibsen, otherwise far apart in method and in thought, are in entire agreement. Gray, with his remarkable gift for compact metaphor and metonymy, expresses the idea most simply of the three in his famous phrase, "some mute inglorious Milton." "The Tatler," in No. 252, of necessity spoke at greater length, for in prose, of course, he was at a disadvantage: "Doubtless there are men of great parts that are guilty of downright bashfulness, that by a strange hesitation and reluctance to speak, murder the finest and most elegant thoughts and render the most lively conceptions flat and heavy." In *Rosmersholm* Ibsen expands the idea to its fullest possibilities, in the character of Brendel. Brendel all his life long has been stimulating himself with what he believes to be wonderful thoughts—"poems, visions, pictures—in the rough." He will not give them to the world—"Why should I profane my own ideals?" The strong impulse of the liberal current of the time at last compels him to "sacrifice them on the altar of emancipation." Then occurs a tragedy. "Just as I am standing ready," he moans, "to pour forth the horn of plenty, I make the painful discovery that I am bankrupt. For five and twenty years I have sat like a miser on his double-locked treasure chest. And then yesterday—when I open it and want to display the treasure—there is none there!" Poor Brendel, and "The Tatler's" reluctant, hesitating man of great parts, and Gray's circumscribed rustic, all are inglorious because they are mute, or say flat and heavy things, or are as vacant as an empty chest, when the power of expression would have given desirable and proper utterance to thoughts fit for birth but doomed to die unborn. With Brendel there can be but little patience. His too great imagination is his curse, for

over-indulged and abused throughout a quarter of a century it is a hindrance to his intellect which it has cramped and blocked off from its true function. Brendel is incapable of realizing his dreams, incapable of converting imagination into thought and action; so that when the supreme moment comes he has no thoughts to utter and is powerless to become a leader in the movements of his time. It is power to *express* dreams and thoughts, that confers leadership and the ability to inspire others to action. The Rev. Dr. Joseph Ruggles Wilson, the father of the present President of the United States, firmly impressed upon his son that "nobody had grasped a thought until he could put it quickly and definitely into words." How well that lesson was learned, and how much of the power of leadership it has conferred, may be seen at large in Mr. Wilson's best State documents—his diplomatic notes and his addresses to Congress. The things he says are perfect in the definiteness and smooth ease of his utterance. The greatest of them all, the message to Congress on April 2 last, announcing the existence of a state of war with Germany, was composed and transcribed in something less than six hours. Its brilliance is an absolute contrast to what would have been the utterance of a poor "Brendel" who would have found his mental treasure-chest empty at the supreme moment. Mr. Wilson's address was a magnificent example of perfectly conceived thought dictating perfect utterance: "The world must be made safe for democracy. Its peace must be planted on the tested foundations of political liberty. We have no selfish ends to serve."

Unlike Ibsen's "Brendel," Gray's rustic Milton has epic thoughts to utter but lacks the opportunity. His lot forbade. Circumscribed by social station and environment he enjoyed little schooling and less chance for training in self-expression. Without opportunities to formulate and express his ideas, there were no opportunities to clarify and develop them. His Miltonic thoughts were forever cabined in his breast; he had no chance to bring them into the light of day. Self-expression was denied him. His, if not the most common, is the most melancholy and wretched case of all.

"Doubtless there are men of great parts that are guilty of down-right bashfulness, that by a strange hesitation and reluctance to speak, murder the finest and most elegant thoughts and render the most lively conceptions flat and heavy." This is the most common case, though bashfulness and hesitation are not always the

cause of the effect! Whatever the cause, however, these are the things we most often hear said—or, perhaps, *say*. It is within the experience of everyone who has attended the conventions of educators or of learned societies in general, that “men of great parts” have murdered the finest and most elegant thoughts and rendered the most lively conceptions flat, heavy, and unprofitable. I have seen a chairman abruptly terminate with his gavel, five minutes before the time, a paper by a fairly well-known classical scholar whose self-conscious and throaty utterance had tortured everyone’s nerves beyond endurance. At another and a different convention, a modest and retiring little teacher who knew how to make her voice agreeable and audible outshone in her delivery many a greater name and figure, and left, upon the critical, one of the most pleasant impressions of the convention. To those who heard them, Woodrow Wilson’s lectures at Princeton are a vivid recollection. Yet, on the other hand, I know of a great man of letters, whose name as a critic is celebrated far outside his own country and outside the English-speaking world, who so distracts and disorganizes his students by his inability to command their attention that he positively dreads the presence of visitors from other countries at any of his lectures. His is by no means an isolated case. It could be paralleled by other examples, less exact, perhaps, of men who are full of their subject but are powerless to communicate it because incapable of evoking enthusiasm in their students. Others of their colleagues, even if not so well equipped, far surpass them in brilliancy, because they have the power of self-expression and can communicate their own enthusiasm. Their hours of instruction are always well attended, and the average of wakefulness during their lectures is really flattering! Their students somehow relish hard work, and their own personal influence upon them is constantly for progress and for good. Their presence on the faculty is an asset never set down in the treasurer’s report, but may be found entered at a high value in those daily ledgers which all undergraduates keep, ledgers that are terrible in their honesty! The undergraduate mind is like the mind of the public—it may be mistaken for awhile, in one who would be its leader, but it is seldom, almost never, mistaken long. It searches out the hearts of its instructors with the calm scrutiny of youth—and it is only impressed by eloquence when eloquence is transparently genuine and sincere. Out of the fulness of the heart the mouth

must speak before our undergraduate will give ear. Nor will false eloquence deceive him. He will apprise us of this with unseemly mirth at unseemly moments. Nor will he, on the other hand, respond in any way to a cold presentation of facts which is still colder in its pedagogic reserve. The undergraduate must be stirred and brought to enthusiasm if we expect him to be with us along the upper reaches and more remote heights of our subject. This is accomplished only by *eloquence* in pointing out to him the path and bidding him bear us company. There is no other way. If we would say great things to him and to others they must be said rightly if we expect attention paid to their saying.

Never before have the things we say taken on such importance in the very saying as they possess at this moment. It is an hour of changes so enormous in their effect and so tremendous in their possibilities, that education must be absolutely forward-looking, flexible and vigorous, if it would prepare and foster an intelligent public opinion to meet the coming problems of tomorrow. There are things which now must be said and said well in all our schools and colleges and universities if the end of the great war is to find us prepared for that widernational service to humanity which should follow. These things which must be said are the more *spiritual* teachings of history, and right philosophy, and the sciences, and literature, for of such things is there built the gentleness of spirit, the fineness of culture, and that firm faith in the God of the Trinity, which alone can rob future wars of their otherwise certain insane and pagan loathsomeness. Now these things can be said in such fashion that a material doctrine can overwhelm them because more attractively presented. Materialists are well aware of this; the teachers of spiritual doctrine, consequently, must keep forward of the van. It is an hour when discussion, and government by public opinion, is growing apace, and eloquence—in the good sense of the term—is coming again into something of its old power and importance. Earl Curzon, former Viceroy of India, told the students of Cambridge, five years ago, that "never was eloquence, i. e., the power of moving men by speech, more potent than now; never was it more useful, or, I may add, more admired as an accomplishment." He described eloquence as "the highest manifestation of the power of speech." Speaking to young men of education and honorable position, his words were deeply significant. It is the hour of the educated man: for the higher public service, and the large affairs



of commerce, are in daily search of him, offering big rewards and a bright future to competency wherever it is found. There is the less noble motive of success to impel the educated man at this great hour, but there is also the higher motive of giving one's services to a great and worthy cause. Educated men and women should have no hesitation in the choice of motives, in the choice of service. Yet in all our devotion it must be remembered that there are ill ways of serving a cause, as well as good ways. The things we say in its behalf may be poorly said, a grave misfortune now, when no time can be lost or energy misspent in extending the influence of high ideals throughout the world. To those who teach, to those who speak in any way in public, this matter of eloquence is vital in the extreme. They should typify "the highest manifestation of the power of speech," remembering too that it measures in a way their own right to a hearing, for no one is considered educated, considered truly informed, who cannot present his opinions clearly, forcibly, and convincingly. Nor need we bewail the supposed fact that the press has taken the place of the human voice. "There need be," once said Senator Dolliver of Iowa, "no fear that the spoken word will ever lose its power to influence the world. The newspaper will have no more potency in abolishing the political speech than the Tract Society will have in diminishing the importance of the preacher. It may change, and in fact already has changed, not only the taste of the audience but the style of the orator. And the opinion is ventured here that in both cases the alteration has been for the better." It has been an alteration towards greater simplicity and directness, and the gain to genuine eloquence is great. The things we say are said with less "rhetoric" and flourish, perhaps, but with more restraint and consequently more power. The influence of one compelling personality upon many personalities is consequently more direct, in some ways, than ever before, now that there is more democracy everywhere in the world and especially in education, so that the things we say have taken on a wider value and it behooves us to consider the manner of our saying them. That we have considered it but scantily, there is no use to deny; for no amount of debating societies or oral composition will be of value unless, added to these, there is universal training of educators themselves in the right fashion of public speech. It need not be an elaborate system—it need be nothing artificial. Indeed the simpler and

more natural it is, the better such training will be. True eloquence—and true eloquence should and must characterize all the things we say, if we ever hope to lead—true eloquence is a matter of simplicity, sincerity, and a burning conviction of the truth. Only the voice can adequately convey such conviction. Nothing can ever replace the human voice as an inspirer of mankind. There is no substitute for its eloquence. Upon it the living word depends for its very life.

Now eloquence should be the preoccupation of the educator not only for his own sake, but for the sake of his pupils as well. They must learn many things from him besides mere facts. Indeed he is losing a vast opportunity for service if he does not weave in and through these facts a right philosophy of life and action. In addition his students should learn, through observing him, if in no other way, how to discuss effectively in later life their own business or professional affairs however great or humble destiny may make them. There is no need to argue here, for teachers or for students, the practical value of an ability to speak well before an audience. The lawyer, the civil engineer, the doctor, the man of business, is unquestionably the more valuable to his profession or his firm if he can speak effectively in public. The educator who can make a pleasant and deep impression upon his audience in the course of a public address is certainly a most desirable member of the faculty for which, at the time being, he stands as sole representative. The point is not that the particular lawyer, engineer, doctor, business man or teacher is able to speak in public. It is that they can speak well. It is not alone that a particular teacher has something worth saying, can think logically as he says it, has the desire to say it and the opportunity. He might share these things with every other member of the faculty. The essence of his special ability is that he can make others listen, comprehend and accept his saying. It is the failure sometimes to accomplish this even behind university walls under the most favorable circumstances, let alone in public, that causes weaknesses in education which no other strength can counterbalance. The things we say, and teach our pupils to say, are of the first importance; and yet, by some queer topsy-turvy logic, we ignore all training, seem aware of no special need for any training, in saying properly and persuasively the things we have to say. It is a difficult undertaking and a high moral responsibility, not lightly to be

assumed, to address an audience and bend its attention to your words. Only an adequate preparation and training can justify the assumption of this responsibility, especially in matters of any considerable importance. I have before me the words, privately spoken, of one whose zeal for truth and whose solemn sense of responsibility to the obligations of public speaking has made him, for a generation, one of the foremost preachers, and leaders of great causes, in his time. "I always meant what I said, from the depths of my heart and soul, and was never on exhibition—a vanity which I simply despised. And, earnestly desiring to impress my conviction on the minds and hearts and wills of my hearers, I aimed at speaking with perfect distinctness, and with perfect naturalness, and, if possible, with winsomeness—"the fellow feeling that makes wondrous kind" . . . I have been pained exceedingly by two things in speakers. The first, the universal slurring of syllables, making articulation absurd. . . . The second, the petty self-consciousness of nearly all. This is the ruin of any cause thus advocated; showing how universally applicable is the Divine command: "Let him first deny himself," forget self, in earnestness for the aim. That alone convinces and wins.

A burning conviction of truth, a fiery sincerity, deep simplicity, perfect naturalness, distinctness and pleasantness of utterance, and a gentle attractiveness and winsomeness of manner—why it is the very catalogue of eloquence. How else can we hope to impress truth upon others unless it is evident that we live that truth ourselves? Unless most obviously we mean what we say and are transparently a person of honor, who will give us a hearing? Who will place any confidence in our undertakings? Even with honor and sincerity behind us, we can still defeat our purpose by vanity—by putting ourselves, as well as our cause, on exhibition. There is nothing so foolish as vanity, unless it be conceit. It is always proof that we do not realize our own pitiful limitations. A vain man, or a conceited man, on exhibition as a public speaker, is not an agent for truth. He is merely an unlovely curiosity, and the judicious soon, and the public later, will have none of his works and pomps. He hinders, not helps, the cause he would advocate. It is only when the cause becomes the dominating thought, it is only with an earnest desire to impress our conviction upon the minds and hearts and wills of our hearers, that true eloquence becomes possible. Then, and not before, will our utterance be-

come "the highest manifestation of the power of speech." We think only of the ideas which lie behind our words, and words, as symbols, serve only to make luminous the thought we would utter. Our voice will take on the ring that only sincerity and simplicity can give it; and our words, if we try to say them slowly, distinctly, clearly, will carry to every corner of even the largest auditorium. Slurred syllables, mannerisms of speech, any hint of affectation, not only prevents this, but actually compasses the death of any thought or cause we would advance. Perfect naturalness, that naturalness which underlies the simple common human nature of us all, is the remedy for any such imperfection. Naturalness knows no mannerisms, naturalness knows no affectation, naturalness knows no indistinct nervous utterance, naturalness above all knows no self-consciousness, is never pompous, is never superior, is never too impressed with its own dignity—it is just *natural*. Self-consciousness is always petty, because littleness cannot help being on parade. It must vaunt itself, else it would die. It cannot be a simple, unassuming worker and watcher on the firing-line, unconscious of everything except a great cause, a great opportunity, a great responsibility. Those who forget self, who can love enough to give, without thought of what they shall receive, they are the ones who do the work of the world, promote the truth, and say the things which are never forgotten. For there is a winsomeness about such people which is as certain as the first beauty of early spring, though what one source there is for the beauty you cannot tell. It is made up of so many things. Their words are wonderful and their ways are gracious beyond the ways and words of other mortals, because there is a sweetness and a power behind them that could only spring from devotion and from love. They are never mute, never inglorious when called upon to witness to the truth. Through them, thoughts become immortal, and intellect and imagination soar on tireless wing. Their treasure chest is always full when opened. The things they say fall upon us like a benediction: the tired are refreshed, the sad are comforted, the downcast are uplifted, the glad and happy take new joy. For it is love and truth that utter the words, and beautiful is the saying.

THOMAS QUINN BEESLEY.

## THE CASE FOR THE REQUIEM

Tommy came home from school this afternoon in high glee. His every look and glance gave evidence of a strong sense of emancipation. And there was good reason for his happiness. Was not his class detailed to sing all the Requiems for the week? Had not Sister announced that there would be two funerals in the morning? Did not that mean that there would be no arithmetic the next day and consequently no home study tonight, for he "had" all his other lessons? Tommy is enjoying the glad relief of knowing that his day's work is done.

Tommy's father is a high dudgeon. He is not sending his boy to school to learn how to sing Requiems. He is not raising a professional choir-boy. A boy can get along very well in life without being a trained chanter of funeral dirges, but he cannot get along without a first-class knowledge of arithmetic. Catholic school children waste too much time in church. Now in the public schools—and so his story runneth.

Tommy's teacher is discouraged. Here is Holy Week just over and all the wearisome preparation for its ceremonies a thing of the past, and just when there would seem to be a chance to catch up with the schedule, in comes Father So-and-So to announce that there will be two funerals in the morning. This means a rehearsal this afternoon with a consequent infringement on the order. The morning will be broken up and the class demoralized for the day. Meanwhile vacation is only six weeks off. Why must the school always bear the brunt of these things? With all our regular work, here we are actually swamped with extras—rehearsals for singing, training of sanctuary boys, Requiems and everything else imaginable. Something new every day and never a moment for oneself.

Father So-and-So is disgusted. The Sisters seem so loath to cooperate. How coolly they treated that announcement of the two funerals. Nowadays one must get down on one's knees and beg to have things done. Only last week the Sister Principal complained because the Sisters have to care for the altar. Moreover, someone must be shirking. The singing during Holy Week was not at all successful and the altar boys were completely at sea on Holy Saturday. Surely there ought to be no difficulty



about well-conducted divine services where there is a Catholic school. Now in the olden days—thus likewise does his story progress.

The foregoing is typical of a situation that is continually arising in the daily life of our Catholic schools. The services of the church make constant call upon the time and efforts of pupils and teachers. Catholic teachers have one hundred and one things to do in this connection that public-school teachers never dream of. Pastors are at times rather exacting; they find it difficult to appreciate the teacher's point of view. Parents frequently complain of what they consider a waste of time. The child alone seems quite satisfied, since he welcomes anything that will shorten his school day.

Here we are face to face with a concrete problem and the question is how to settle it to the satisfaction of all parties concerned. It is, moreover, a necessary problem; it has to do with a condition of things that we cannot escape. It is entirely true that the liturgy claims no small share of our school time, but this is as it should be. It is for the sake of our Holy Religion that we are making the giant sacrifices that are necessary for the maintenance of our parochial school system. We are striving to educate Catholic children according to Catholic ideals and to prepare them for an efficient Catholic life. In the prosecution of this aim, it would ill behoove us to neglect the external element in Catholicism. The Catholic religion is a religion of the whole man; it administers to the needs of the body even as it administers to the needs of the soul; it places great store by signs and ceremonies. Their function in the mighty process whereby a man is led from the domination of the flesh unto the domination of the spirit. To teach the child to appreciate them rightly and to reduce them to practice must ever be a concern of Catholic education. The developing mind must be rendered susceptible to the charms of divine worship. Time spent in this manner is time well spent.

Although the demands made upon the schools by liturgical functions are at times a bit exorbitant, we must remember that conditions are not always ideal and that necessity is often the determining factor. The presence of school children makes it possible to have services which in their absence would be out of the question. Adult choirs for all occasions are impracticable; people cannot well absent themselves from their work to sing

Requiems. This is particularly true in localities where only male singers are tolerated. Paid choirs inject an element of commercialism into divine service and are consequently undesirable. Besides, there is a beauty and a spontaneity about the singing of children that appeals to everyone. The fact that the children sing at their Mass on Sunday accounts for the universal popularity of that service.

But even aside from all this, the participation of school children in ecclesiastical functions has a distinct pedagogical value. Far from being time lost from the school, it forms an important part of the school work. No other element in the curriculum is more far-reaching in its effects. The liturgy is more than a mere ornament, or a means of exciting sensible devotion. It is an organ which the Church utilizes in teaching her sublime truths. In it she accentuates her doctrines quite as strongly as in the words and admonitions of her authorized preachers. It is an exercise of her magisterium. The liturgy serves to adapt religion's deepest truths to the capacities of the "little ones." It is the "year-long dramatic action, the drama, the mystery of Redemption," as Pater has it, the parable which brings home to the mind the knowledge of Christ and Him crucified.

The Requiem is an illustration in point. How meaningful, how important the lessons which it teaches. It reveals the secret of death which is the secret of life; it tells of the miracle whereby divine justice is swallowed up in divine mercy; it speaks of forgiveness and hope and life beyond the grave; it soothes the soul in its yearning for immortality. All this it accomplishes through the appeal it makes to the senses. The eye notes the somber purple and black, relieved by the white, and the mind recalls that death has been robbed of its sting and that there is room for hope even in darkest sorrow. The mournful music, now wailing in supplication, now bursting forth into joyous strains of hope, brings home the same lesson through the medium of the ear. The pungent incense tells of the prayers for the dead that go up to the Throne of the Most High in an odor of sweetness. Throughout the entire ceremonial, the most abstract considerations are most vividly presented, the most exalted ideals are brought down to the level of daily life.

If attendance at Requiems could accomplish no more than this for the Catholic child, it would be an inestimable boon. The

very fact that the child is made acquainted with death is a wonderful advantage. The average public school child never comes in touch with matters of this kind. He never meets death except when it comes into his own family circle, which in most cases is seldom enough. Educators are continually complaining of the difficulty they find in directing his vision beyond the here and now. He is not interested in anything that does not enter into his daily experience. The Catholic child, on the other hand, has such experience with death; the things of eternity are continually placed before him. Even though he may be all unconscious of the fact, they do exercise a telling influence upon the building of his character.

However, this is not all; another important element enters into the process. Nowadays much is being said and written concerning the function of expression in education. Daily experience bears out psychology to the effect that the mind of man is not self-containing. Each one of us feels a strong impulse to reveal our thoughts to our fellow-man, and only after years of experience and self-discipline do we eventually succeed in "keeping things to ourselves."

Sound pedagogy recognizes this fact and puts it to use. Expression becomes part of the mechanism of instruction. It is divested of its random character, organized and directed into useful channels. It helps to fix knowledge and render it exact. A thought that can be but poorly expressed is poorly understood and the effort to express it adequately generally serves to clear it up.

The child who takes part in a Requiem is expressing at least some measure of the truths the ceremony inculcates. He is learning by doing. The same holds true, of course, for all other liturgical functions. Here is a "dramatization" whose effectiveness bears the test of time.

Again, present-day educational theorists make a great ado concerning the duty of the schools to prepare the child for "social efficiency." The child must be led away from the selfish adjustments which its instinctive inheritance would effect and taught to make the unselfish adjustments which are necessary for the life of a social being. He must be taught to live, not for himself but for others. There is a bond of interdependence of which he

must be made conscious, a necessity to "give and take" to which he must submit.

This is nothing new to Catholic education. The Church is ever insisting upon the necessity of putting away the things of self and living for Christ, and in Him for all one's fellow-men. "Whatsoever you do to the least of My brethren, you do unto Me," has inspired the Catholic to unselfish action, not only where there was question of absolute need, but in all the manifold ways of life. The Catholic knows that his life is not his own, but has been merely entrusted to him to be used for the glory of God and the good of others. It is only by being faithful to the Great Commandment, only by loving God with all his heart and soul and mind and strength, and his neighbor as himself—that he can save his soul.

Social efficiency thus understood has been more than a mere shibboleth in Catholic life. Under its more correct name of Christian Charity it has ever been the law of life. Not to live up to its requirements is to incur the guilt of sin. St. Paul enumerates the various ways in which it reveals itself in daily life. "Charity is patient, is kind; charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own; is not provoked to anger, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." One might search long and assiduously without finding a better definition of "social efficiency" than this.

The Church knows many ways of promoting such efficiency. All the details that go to make up the life of a "practical Catholic" are of this nature. From earliest childhood we are taught the futility of faith without works; we are bound in conscience to submit to a certain rule of life and living; Confession is there to measure our faithfulness. There is little chance of our forgetting that we have duties to God and our fellow-man.

School children, by participation in liturgical functions, learn something of the lessons of Christian charity. They come to appreciate the meaning of the ceremony and know that in it they are offering a real and tangible service to God. More than that, in cases like the Requiem, they are coming to the aid of their neighbor. Their song brings consolation to the hearts of the

bereaved, whilst the prayer it voices brings refreshment, light and peace to the departed.

But is it not true that the average child in the Catholic schools has not the slightest notion of all this? Does he really know what it is all about? Is not his dominant interest in the fact that he is getting away from the ordinary routine of the classroom?

It is to be feared that we would have to confess as much in only too many instances. Church service is often a mere matter of form. Yet the fault does not lie with the practice of having children take part in the ceremonial, but rather with the pastors and teachers who fail to give the children the necessary instruction concerning these matters. The child should be prepared for the services, and this means more than a mere drilling in pronouncing and singing the Latin or showing altar boys how and when to move the Missal and administer wine and water. The child has a just right to know the why and wherefore of all that goes on in the church, and this corresponds to a sacred duty on the part of the teacher to see that he acquires such knowledge. We Catholics deeply resent the charge of formalism that is hurled at us by those outside; yet how extremely short-sighted we are when it comes to taking precautions that the charge does not come true. It is true that the primary object of the ceremonial is the external glory of God, yet it has a further object in the instruction of the people and the moving of their hearts to real devotion. When it is carried on before eyes that see not, when its glorious music falls upon ears that are deaf, naturally enough it will degenerate into mere formalism.

It is when the child is at school that steps must be taken to obviate this danger. He should be shown the meaning of the ceremonies of the Mass. Should he be called upon to use Latin, either as an altar boy or as a member of the children's choir, he should know the meaning of the words he uses. An English Missal should be put in his hands as early as possible and he should be initiated into the use thereof. There will be no danger of his finding such a process irksome. Children take a real delight in hearing the parable of the liturgy expounded. Once an intelligent appreciation of divine service has been inculcated, it will operate not only to prevent formalism, but likewise to solve the problem of discipline when the children are in church.

There is no waste of time in work of this kind, provided it is



done well. It might not exactly pertain to the three R's, but then the school that limits its scope to the three R's is just a bit out of place in the modern educational scheme. In this connection, it is well to recall that the public schools are quite prodigal of time when it comes to fads and experiments of dubious utility. Experience is witness that the educational value of the liturgy is not a matter of conjecture.

Everything that is worth while is subject to abuse and the matter under consideration is no exception. There is more justice than petulance about the complaints that our teaching Sisters make concerning the demands that are made on their schools. All sorts of interruptions handicap them in their work, and they are called upon to do things that the ordinary public school teacher would not think of doing. Pastors often fail to understand the difficulties of the school and become more of a hindrance than a help. Whilst it is but right that our school children should contribute their quota to the beauty of divine service, there ought to be a limit somewhere. Else not only will the order of the school be broken up and the effectiveness of the teaching impaired, but the interests of the children in matters ecclesiastical will flag and they will become disgusted. Saving the expense of a choir and organist at the cost of the school is not always wise economy.

It is well to remember that the just pride we feel in the achievements of our Catholic schools is due primarily to the self-sacrifice of our Sisters. Our schools have always been noted for their thoroughness, and thoroughness is due to hard and consistent effort on the part of the teacher. If Sisters are a bit jealous of their time, it is not that they may find a few leisure moments for themselves, but rather that they may do more for the children. Gratitude demands that they shall not be needlessly hampered in their work.

GEORGE JOHNSON.

## THE TEACHING AND DEVELOPMENT OF ECCLESIASTICAL MUSIC IN THE EARLY CHURCH

(Continued)

From the fourth century, both at Rome and Milan, young clerics were engaged in the work of chanting the solemn music of the Church. St. Jerome, in his works that treat on the becoming manner of singing and chanting in the Church, says: "Let us listen to the children whose duty it is, to sing the psalms and the chants of the Church." St. Augustine, in speaking of the psalmody of Milan, says: "How I wept on hearing the hymns and the Canticles."

In the seventh century we have absolute testimony of the existence of a "Schola Cantorum" in Rome. John, the deacon, attributes this foundation at Rome, to Pope St. Gregory the Great. "He instituted," says he, "a school for chanters, the model of which already existed in the Roman Church. He caused two houses to be built, the one near the basilica of the Apostle Peter, the other near the patriarchal palace of the Lateran. One may see today, the bed upon which he lay, while giving his lessons in the chant, the rod with which he threatened the children, and his authentic Antiphonary." The school which St. Gregory founded was without doubt the transformation of the "Schola Lectorum." This does not in any way take away from the credit due St. Gregory in this regard, as the office of lector gradually came to be abolished, while liturgic chant attained a more perfect development. Thus the old "Schola Lectorum," naturally merged into a "schola" exclusively devoted to the chant, where it could be taught with more care and with more success.

This "Schola Cantorum," properly so-called, counted in the centuries which followed, the most illustrious scholars, Popes Deusdedit, Leo II, Sergius I, John the deacon. It is mentioned in a letter of Pope Paul I, to Pepin, and in all the Ordines of the eighth and ninth century. Some of this "schola," whose names have become famous in history, at the beginning and middle of the twelfth century are mentioned under Popes Pascal II, Gelasius, and Alexander III. Those whose names are most prominent assisted at all the great solemnities special to the consecration of Popes and of kings. This "schola," had at its head several sub-deacons, with other officers under them. In the ceremonies of

the Church, the pupils of the "schola" arranged themselves in two files, the officers or dignitaries at the head, and the minor officers following them. All left the schola with the order of acolyte.

The churches of the Orient had their young clerics connected with them as those of Rome and Italy. "Schola Cantorum" were connected with the great schools of Antioch, of Alexandria, of Caesarea and of Edessa. In these schools the students also acquired the knowledge of human and divine things. The students led more of a monastic life than that of the secular. At the "Schola" of Alexandria, the student made a specialty of the study of sacred chant more than that of letters or the duty of clerics. The churches of the Orient took the young cleric at a more tender age than those of Rome, and formed him according to the fashion of a monk, near the church, with but two duties, namely, chanting and sacred reading.

The Church in Spain, so intimately connected with that of Italy, also had its "Schola Cantorum" for young levites, at a very early period. Several Councils of Toledo mention them. The second council of Toledo in 581, clearly details their organization which resembled that of Rome. A few years later in 597, severer regulations were made regarding them. In the tenth Council of Toledo, it was ruled that no boys be accepted as candidates for a life in religion, except from their very infancy until the age of ten years. They promoted special students of the "schola" to the choir, and conferred upon them the order of lector.

The Church in England followed Rome in the discipline and rules governing the "Schola Cantorum." St. Gregory directed St. Augustine to have his candidates for sacred orders near him, to inspire them with the ecclesiastical spirit. He ordered him to consecrate children from their very infancy to the service of the Church, conferring upon them the order of lector or exorcist about their twentieth year.

At a very early period, we read of the "Schola Cantorum" in France and Germany. A Council of Vaison in 529, instituted the "maitrises" even in the country parishes. The second Council of Tours commanded their institution. The Church of Lyons had its choir school like that of Rome as early as 552. That of Paris had its chanters and its chant school directed by the Bishop, at the time of St. Germain, for in his life we read of the melodious

and flute-like voices of the clerics who were only ten years of age. In the life of St. Marcel, Bishop of Paris, we read that from his infancy, he frequented the "Schola Cantorum," and on arriving at the age of maturity, was a lector and chanter at the "maitrise." St. Nizier, Archbishop of Lyons, admitted the children in his "schola," as soon as they were able to walk, and to talk, to train them to exercise the office of lector and to chant the psalms.

All of these "Schola Cantorum" were in existence during the seventh and at the beginning of the eighth century. It was under the empire, at the time of Pepin and Charlemagne, that effective legislation brought them to a high state of efficiency. It was just at this time that the great schools of St. Gall, Metz and Soisson were founded and flourished, schools that became and remained the most renowned in all Europe, schools that have left their impress upon all future ages down to the present day, schools to which we must turn for the most authentic manuscripts of the chant that are in existence today.

Among the earliest of the "Schola Cantorum," almost contemporary with that of Rome, was the "Maitrise de Rouen." According to St. Evodius, such a school existed at Rouen in the fifth century. He relates that parents confided their children to the Cathedral Church of Rouen, for instruction, for education, and formation in the service of God. It was the first of the "Schola Cantorum" in France. From the testimony of St. Evodius we learn, that the duty of the pupils of the "Maitrise de Rouen," was to sing certain parts of the Divine Office, to assist at the altar, and to take part in the liturgical functions of the Cathedral of Rouen.

Liturgic chant of the periods that we have considered was very simple, consisting of psalms and hymns, antiphons and responses of easy execution. For many centuries there was very little development along these lines in France. On the contrary, in Italy efforts were made by the masters and church authorities to perfect and enrich Plain Chant. In fact, it was from Italian masters that French clerics received their knowledge of Gregorian books. These masters came to France through the efforts of Pepin who had sent his brother to Rome to procure teachers. It was through the efforts of one of these masters, that the school of Rouen became very celebrated. It was the Cathedral School of Rouen, under the influence of Italian masters, that gave an impulse to the reform of liturgic chant in France, and also to the

organization of other episcopal schools in that country. These "Schola Cantorum," throughout entire France, were destined especially for the service of the Cathedral, and maintained by it, to enhance the beauty of its services and ceremonies.

The duties of the boys attending these schools were very much the same as those of the canons, namely to assist at all the offices of the day and night, to take part in the ceremonies, and to chant the verses and responses that were assigned to them. But to chant was their principal function. When a chorister had to chant a verse or a response, he would go to the head of the choir. He would intone the antiphone and one or two lessons. This gave a certain charm to the liturgic singing of the Office. Until the fifteenth century, they not only studied the Antiphonary, and the Gradual, the Plain Chant then in use, but they had to sing all from memory, except the lessons. Each day they recited the first lesson from Matins, and sung the first response. At Prime they were charged with the reading or chanting of the Martyrology. They also sang the little verses after the hymns of Lauds and Vespers. They also had to read the names of the deceased canons, from the necrology of the community, and on Saturday, the names of the officers and their functions for the following week. At the Little Hours, they executed the response. At Vespers which was the most important office of the second part of the day, the choristers had their own part of the chant to execute. On certain days, they chanted the response and the verse that accompanied the hymn. At Compline, they sang the beautiful Canticle of Simeon, and on Saturday they chanted the Litany of the Blessed Virgin before the altar of Our Lady. They served the community Mass, assisted the clerics in vesting, and indicated to the canons the lessons and responses which they should recite or chant. The authorities of the "Maitrise" attached great importance to the work of the choristers and visited grave punishment upon delinquents. The choristers prepared themselves well for their tasks, for the faults of the reader or chanter were punished immediately by expulsion from the choir for that day. Even their little infractions of the rule were punished with great severity. Their omissions and their faults were chastised immediately. When in serving mass or chanting, they made any mistake, even the least, the deacon or subdeacon immediately corrected them with great severity.



The first care of the authorities of the "Maitrise," was to assure themselves of the legitimacy of the birth of the candidate, in order to guard the dignity of divine service. One of the parents presented the child, and became responsible for the good conduct of the child while in the school. They signed an agreement no more to claim the child, as long as it preserved its child voice, as long as it shall be useful for the functions intrusted to it. The new aspirant then appears before the members of the council, and if he is found acceptable, after a preliminary examination, he is matriculated and becomes a member of the secondary or under-choir, made up of readers, chanters and choir-boys. He is introduced into the house of the clerics, and is placed under the tutorship of two teachers, the one, for letters, the other, for chant. The authorities of the "Maitrise" had a great care for the Benjamins of the clerical family, and an exact account of their progress in learning and piety had to be given at stated intervals. In many of the "schola" these boys lived in the company of the canons who found themselves in constant contact with them, both in the school and at the services. This contact gave rise to reciprocal sentiments of respect and affection. The canons were charged to see to the material wants of the boys of the "Maitrise," and to provide for them, the necessities.

Under the paternal care of the clergy then, the humble chorister was quietly reared, giving all his talents to the ministry of the altar and to the liturgy. The greatest attention was given to their formation musically, especially to the formation of those who were particularly talented. Many of them became musicians of great renown later on in life. In the religious houses, the young chorister often held an important place in the life of the community. As soon as the choristers received the habit of a cleric, they were treated with the greatest respect. Their presence seemed so essential to the community that no office was commenced or service started unless they were represented at least by a certain number. When they passed in the cloister, they were saluted by an inclination of the head. Their very masters did not dare to walk before them. In short it is difficult to imagine how the children of kings could have been treated with more care and consideration than these choristers. Even though their duties were exacting, their life, one of self-denial, the kind treatment

that the cleric-choristers received more than compensated for all this, and made them forget the difficulties of their state.

Their costume consisted of a *soutane*, a mantel like that of the canons, and they wore a square hat. This seemed to be their costume outside of their religious exercises. In the choir, they wore an amice and an alb. At the time of St. Gregory the Great, they wore a long linen alb, and over that, a chasuble folded over the arms. The color of the *soutane* varied according to times and places. In some places it was violet and red, at least in the larger cathedrals and churches; but it is probable that in the more modest churches, black only was used for reasons of economy. In some places, they wore the distinctive habit of the community under whose charge they happened to be. In other places they wore a cope with a train, over a surplice instead of an alb. They wore the square cap also in the choir, as well as outside, and it was of the same color as the *soutane*. At certain joyous feasts they wore a crown of flowers upon their head instead of the cap. They received the tonsure when entering and had to wear it continually. They were attached to their school in the same way as a monk is attached to his cloister, and were never allowed to leave it, even to go to their parents, who had to renounce all rights to them when they entered. Their recreation was taken in the courtyard of the cathedral or church, and all of their time between office and study was spent either here or in their cells. There was little to break the monotony of that life so severe for their age. Once a year the discipline was relaxed on the Feast of the Holy Innocents. From time immemorial, this was their feast.

There was a certain hierarchy among them. The oldest occupied a place of honor, of preeminence. In some places he shared one of the functions of the sub-deacon in holding the paten during a part of a solemn mass. He intoned one of the "Great Antiphons" preceding the feast of Christmas, with the canons, and had different other duties relating to the preparations to be made for this feast. In other places he exercised the function of leader or director of the choir on the great feasts of the year.

The ceremony of installing a chorister is most ancient, and took place before the canons, the relatives and the parents of the chorister. The oldest member of the "Maitrise" clad the new cleric in the habit of the choir, and conducted him solemnly to the place that he was to occupy among his little confreres.

His installation was confined to this one act, which was so full of meaning to the chorister and to his parents. This ceremony held the same place of honor in the "Maitrise," that the ceremony of religious profession occupied in a religious community. It impressed the chorister with the dignity and holiness of his state, and made him feel that he now belonged in an especial manner to the "Maitrise" to which he was attached. Again it impressed upon him the fact that his detachment from the world was complete and final. Although the act was so simple, yet the solemnity with which it was performed, made the chorister feel its importance and its holiness.

In the admission of a candidate to the "Maitrise," his aptitude and his musical knowledge were the first considerations, if he were not of tender years. His age, condition, and nationality were secondary. Candidates as a rule were very young, generally between six and ten, at the time when the voice was flexible, fresh and easy to form. To be certain of their age, the candidates had to present their certificates of baptism. The government of the "Schola Cantorum," was controlled by the "maitres." The "Schola" was divided into two departments, grammar and music, each with its special teachers. These two departments were very distinct from one another. Very early the question arose as to precedence. It was decided that grammar took the precedence, for it represented the great schools of which the "Maitrise" formed a part, and from which it was detached little by little. As the "scholae" gradually took the form of "Schola Cantorum," in the true sense of the word, especially in later centuries, music then was given the precedence. The teachers of grammar schools became in time only overseers or disciplinarians, as the schools merged from their dual condition and became "Schola Cantorum" properly so-called.

It was from the time of St. Gregory the Great, 591, to Charlemagne, 814, that the "Schola Cantorum" flourished and were put on a firm foundation. St. Gregory himself founded two schools, and endowed them so that they would become permanent. The continuance of the schools for at least three centuries made his influence on the music of the church lasting, and doubtless contributed more than anything else in associating his name with ecclesiastical chant. His personal supervision of the choristers, testifies to his interest in the rendering of the music, and to his

patience in teaching the boys, without modern scales or appliances. The name of St. Gregory will ever be connected with chant and liturgy. The old tones that have been mellowed by age and consecrated by use, through succeeding centuries, come as an echo from the troop of choristers of the old "Schola Cantorum," trained under the eye of the Holy Pontiff St. Gregory the Great. It was he that effected the true reform in Church Music. A more melodious and elaborate system of chant had taken its rise in the Eastern Churches, and was finding its way into the Western. By the time of Gregory this music or chant degenerated into a lightness unworthy of the Church, and his revision was a return to a more ancient and religious style. St. Gregory is in truth, the Father of Church Music and of the "Song Schools" of the Middle Ages. It is with right the name, Plain Chant, has assumed the name of Gregory, and as long as the world shall last, his name shall be connected with the sublime chant which he has bequeathed to the Church of today.

F. JOSEPH KELLY.

*(To be continued)*

## THE EDUCATION OF WOMEN DURING THE RENAISSANCE\*

(Continued)

### NORTHERN EUROPE

The full and varied life of the North, replete with material and social interests, furnished a field for Renaissance culture rather broader in territorial extent than that of the South, but, from the viewpoint of the ideal classicist, somewhat narrower in scope. The enthusiasm for the New Learning which the Italian ducal courts fostered, early spread thence to the great trade centers of Germany and the Netherlands, and among the numerous municipal educational institutions thus brought into being or improved, were to be found schools for girls where Latin was taught in addition to German, arithmetic, music and the household arts.<sup>496</sup>

The earliest of these Renaissance schools were established under the direction of the Brethren of the Common Life, but no definite statistics of the foundations made previous of the time of Cardinal Cusa, are available. Under the direction of this great Catholic reformer, <sup>497</sup> girls' schools multiplied as later on they multiplied in Spain under the patronage of the great Ximenes. Here, as in Spain and Italy, the common schools in general were confided to the care of the different congregations of nuns,<sup>498</sup> but in some instances they were under the direction of laywomen. In Zanten, a school of this kind, established in 1497 by Cardinal Cusa was directed by Aldegundis von Horstmar. Eighty-four students were registered, including the daughters both of the nobility and the citizen classes. The historian asserts that the directress of this school had been trained under the Brethren of the Common Life, which assertion explains the nature of the curriculum offered.<sup>499</sup> A year before the opening of this school Adrian Potken was teaching Greek and Hebrew in the boys' school at Zanten<sup>500</sup> and if the girls did not share these advantages, the fact that they were taught

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<sup>496</sup> Cf. Lorenz, *Volkserziehung und Volksunterricht im späteren Mittelalter*. Paderborn and Münster, 1887.

<sup>497</sup> Cf. Janssen, *Geschichte des deutschen Volkes*, I, 78 ff. Freiburg, 1897.

<sup>498</sup> Cf. Heimbucher, *Die Orden und Kongregationen der katholischen Kirche*, II. Paderborn, 1897.

<sup>499</sup> Janssen, *op. cit.*, I, 28; Lorenz, *op. cit.*, 78.

<sup>500</sup> Janssen, *Ibid.*, 87.



Latin after the method of the Brethren, leaves no doubt as to their thorough classical training.

Outside of the convent there were in Germany and the Netherlands, as elsewhere in humanistic circles, learned women who shared the literary tastes of the men of their households. Margaret von Staffel, wife of the deputy Adam von Allendorf, wrote poetry both in Latin and in German and was the author of metrical lives of St. Bernard and St. Hildegard.<sup>501</sup> Catherine von Ostheim was remarkable for her knowledge of history and for her work in abridging the Chronicles of Limburg. In Augsburg Margaret Welser, wife of the humanist Conrad Peutinger, was celebrated for her learning in companionship with her husband.<sup>502</sup> All these women continued their reading in the classical languages with their house chaplains or other humanists, as was usual also in the courts of the nobles.

Intercourse with Italy, whether through intermarriages or in the interest of studies, brought the courts of the North into close touch with the early humanistic centers of the southern principalities. Through the marriage of Barbara von Brandenburg with Lodovico Gonzaga,<sup>503</sup> Mantua came to exert an influence on the Margrave Johann, in favor of humanistic learning, which resulted in the employment of Ariginus as secretary and schoolmaster at his court.<sup>504</sup> It does not appear that the princesses of Brandenburg shared largely in the training afforded by the presence of Ariginus, but under his successor, Vigilantus, the Electress Elizabeth, mother of Joachim II, became proficient in the classics.<sup>505</sup> As Vigilantus died in 1512, Elizabeth must have received her childhood training under that humanist.

In the Palatinate, and generally in the vicinity of the universities, the courts all possessed women remarkable for their learning. The Countess Matilda, daughter of Count Palatin Louis III, was herself a poet and a collector of German poetry. At her instigation the University of Freiburg was founded by her second husband, Archduke Albert of Austria, and that of Tübingen by Count Eberhard von Württemberg, her son by her first husband.<sup>506</sup> It

<sup>501</sup> *Ibid.*, 98 ff.

<sup>502</sup> *Ibid.*

<sup>503</sup> *Supra*.

<sup>504</sup> *Monumenta Germaniae Paedagogica*, XXXIV, 61 ff. Berlin, 1906.

<sup>505</sup> *Cf. Ibid.*, 264, 330 ff; 474 ff.

<sup>506</sup> *Cf. Janssen, op. cit.*, I, 99 ff.

is significant also that the wife of this Count Eberhard was Barbara Gonzaga, daughter of Lodovico Gonzaga and Barbara von Brandenburg.<sup>507</sup>

A revived interest in study at the court dates from the time when, under the influence of Petrarch, the Emperor Charles IV issued the provision of the Golden Bull, directing that all the princes of the empire be given instruction in the four languages spoken in the realm.<sup>508</sup> In this provision there is no evidence that the education of the princesses was not contemplated, and the history of the later Renaissance women at the Imperial Court seems to warrant a traditional training for them similar to that of the princes.

The Hapsburg women especially combine in their personalities and characters all the characteristics of true Renaissance types. Margaret of Austria, daughter of the Emperor Maximilian I, for years Regent of the Netherlands, is one of the most perfect examples of complete education furnished by humanism. Margaret was born in 1479, and upon the death of her mother, Marie of Burgundy, passed her early years, from three to twelve, at the court of Ann of Beaujeu, as the betrothed of Charles VIII of France.<sup>509</sup> Under these circumstances, she was thus early grounded in the qualities of mind and heart that befitted the future queen, in accordance with the ideas of the French Regent, herself so solidly established in all womanly graces and virtues. On the breaking of the marriage engagement between Charles and Margaret, Maximilian recalled her to the Netherlands, where she spent four years under his care before setting out for Spain as the affianced bride of the Infante Juan, only son of King Ferdinand and Queen Isabel. In the correspondence which Margaret afterward held with her father, there is every evidence of a close intimacy of literary and artistic interests between the great patron of the Renaissance and his gifted daughter. At one time Maximilian writes to ask Margaret to draw up a Latin letter to the Pope, stating the case of

<sup>507</sup> Cf. Ady, *Isabella d'Este*, II, 33.

<sup>508</sup> Zeumer, "Die Goldene Bulle Kaiser Karls IV." In *Quellen und Studien zur Verfassungs-geschichte des Deutschen Reiches in Mittelalter und Neuzeit*. Bd. II, hft. 2, p. 47. Weimar, 1908.

<sup>509</sup> Cf. Hare, *The High and Puissant Princess, Marguerite of Austria*. London and New York, 1907.

<sup>510</sup> *Correspondance de Marguerite D'Autriche avec ses Amis*. Edited by Van den Bergh, Vol. II, Letter 170. Leide, 1847.

<sup>511</sup> *Correspondance de L'Empereur Maximilian 1er, et de Marguerite d'Autriche*. Edited by Le Glay. Vol. I, Letter 300. Paris, 1839.

Guelder's claims;<sup>510</sup> at another, it is to chide her for taking the liberty to remonstrate with him for wishing to take part in a sectional Church council;<sup>511</sup> or again it is to thank her for her solicitude for his temporal needs and to exchange gifts of affectionate devotion. On this last subject, there is preserved a letter indicative of the manner in which these great rulers chose to "dignify their leisure." It begins thus:<sup>512</sup> "My good daughter: I have received by the carrier the beautiful shirts and tunics, which you have helped to make with your own hands. This gives me great pleasure, principally because it shows me how solicitous you are for my personal needs, especially since this season weighs heavily upon me. My poor body shall find great comfort in the soft contact and sweet odor of this beautiful linen, fitting garments for the angels in Paradise. And I hasten also to thank you with a picture of a future saint, done with my own hands."

Maximilian here probably alludes to a portrait of Margaret herself, as to that of a future saint.

In another letter, the Emperor asks his daughter to aid him in his historical collections by procuring for him the "genealogical tree of the kings of Spain and that of the kings of England," and a history of Spain, "*La Valeriana*."<sup>513</sup>

Margaret's stay in Spain as the three-month bride of the Infante Juan, and after the death of that prince, for a few years longer, afforded her the exceptional advantages provided at the court of Isabel, under the patronage of the great Queen and in company with her gifted daughters. Catherine of Aragon was still in Spain at this time (1598), and profited by the opportunity of exchanging with Margaret conversation lessons in Castilian for those in French.

Margaret's three years in Savoy as the wife of Duke Philibert, served further to widen her experience, and when, on the death of this second husband, she finally took up her life's task as Regent of the Netherlands (1507) she was equipped for the position as were few other women of her time.

The presence of Juana of Aragon in the Netherlands had prepared the way for her hapless sister-in-law, to whose care were soon to be confided three of the daughters of Juana and her eldest son, Charles, afterwards the Emperor Charles V. After the death of their father, Philip the Handsome, and the retirement of their

<sup>510</sup> *Ibid.*, II, App. No. 3.

<sup>511</sup> *Ibid.*, Vol. I, Letter 278.

mother, who had now completely lost her reason, Margaret took upon herself the guardianship of these children. In her household at the castle of Malines were combined the rich treasures of literature and art bequeathed her by the House of Burgundy, and those of Hapsburg and Savoy, added to the magnificent gifts of tapestries and other furnishings, with jewels and plate, bestowed upon Margaret as the bride of the Spanish Infante.<sup>514</sup>

The library at Malines was stocked with manuscripts and printed volumes of the Greek and Latin classics, and with the best native productions of the Middle Ages and the Renaissance. Here Christine de Pisan could speak to the princesses from her pages of glowing manuscript which had been handed down by the Burgundian dukes, and to intensify the impression, there hung in the castle library a beautifully wrought tapestry representing the scenes of her *Cité des Dames*.<sup>515</sup>

Margaret's own poems, fresh from her pen, were further inspiration to her nieces,<sup>516</sup> and the little domestic circle shared in the sentiments expressed by Jehan Lemaire in his tender elegy over the death of the household pet, the green parrot presented by the Emperor Sigismund to Marie of Burgundy, Margaret's mother. This bird was the "Amant Vert" over whose personality modern critics have speculated, not without daring conclusions as to the motives and sentiments of the poet and the Regent, such as are often indiscriminately attributed to Renaissance influences.<sup>517</sup>

The perfect types of goodness and beauty reproduced in the persons of these young princesses are portrayed in their likenesses by Mabuse, to whom as to Dürer, both Maximilian and Margaret extended a liberal patronage.

Precisely who the tutors of Juana's daughters were is not evident from available sources, but the household of the Spanish princess must have been well supplied with literary women as well as learned men, and Margaret's charges might traditionally be given women for their tutors. Adrain Dedel (Utrecht), afterwards Pope Adrian VI, was tutor to Charles, as was later on Louis Vacca,<sup>518</sup> and according to some authorities, Vives himself devoted some time to

<sup>514</sup> Cf. *Correspondance de L'Empereur Maximilian etc.*, II, 468 ff.

<sup>515</sup> *Ibid.*

<sup>516</sup> Cf. Marguerite d'Autriche, *Albums et œuvres poétiques de*. Edited by Gachet. Bruxelles, 1849.

<sup>517</sup> Cf. Hare, *op. cit.*

<sup>518</sup> *Correspondance de L'Empereur Maximilian 1er, etc.*, I, 35; II, 115.

teaching at this court.<sup>519</sup> Cornelius Agrippa sought Margaret's patronage by dedicating to her his eulogistic work on the nature of woman, *De nobilitate et praecellentia feminei sexus declamatio*, and by his services as annalist and secretary won the honor of pronouncing the Regent's funeral oration.<sup>520</sup> Lemaire also gave faithful service in the limits of his capacity,<sup>521</sup> and Erasmus encouraged the Regent in her literary projects.<sup>522</sup> The presence of Bianca Sforza at the court of Vienna as the second wife of Maximilian strengthened intercourse with Italy and helped to further there the interests of the liberal arts.

The after careers of the daughters of Juana are proofs of their accomplishments: Eleanor, the eldest, married successively Emmanuel the Great of Portugal and Francis I of France. At the court of Portugal she left a reputation for learning and virtue while in France she was equally the object of veneration. After the death of Francis I she retired into the Netherlands. Isabel, the second eldest, was lucklessly married to Christian II, of Denmark, whose career furnished her with matter for the exercise of her humanistic courage. Finally dying young and broken hearted, she left her children in the care of the Regent, who trained them as she had trained their mother.<sup>523</sup> Maria, the youngest daughter confided to Margaret, was married to Louis of Hungary, and after the death of her aunt became in her turn Regent of the Netherlands.<sup>524</sup>

The church at Brou, erected under Margaret's direction in honor of her second husband, Philibert of Savoy, to serve as his monument and her own, is a fitting memorial of Hapsburg womanhood in the days of Flemish Renaissance art and humanistic literary culture.

To mention of these learned women who adorned society in the literary centers established in the courts or the free cities of the North, must be added that of another type of woman, very conspicuous in the annals of the time as the ideal of culture in the convent. The large numbers of princesses who retired to these institutions of Germany and the Netherlands during the early period of the Revival is remarkable,<sup>525</sup> inasmuch as the mode of

<sup>519</sup> Cf. Hare, *op. cit.*

<sup>520</sup> Cf. Catholic Encyclopedia, *Agrippa of Nettesheim*; Hare, *op. cit.*

<sup>521</sup> Cf. Thibaut, *Marguerite d'Autriche et Jehan Lemaire, etc.*, Paris, 1888.

<sup>522</sup> Cf. Altmeyer, *Marguerite d'Autriche*, 164. Liège, 1840.

<sup>523</sup> Cf. Ady, *Christine of Denmark, Duchess of Milan and Lorraine*. New York, 1913.

<sup>524</sup> Cf. Hare, *op. cit.*, 220.

<sup>525</sup> Cf. Heimbucher, *op. cit.*, II; *Monumenta Germaniae Paedagogica*, XXXIV.



life in these convents was by this time largely regulated by the spirit of the Brethren of the Common Life<sup>526</sup> or of that of St. Francis,<sup>527</sup> the one with its strict asceticism of the *De Imitatione Christi*,<sup>528</sup> the other with that of the rigorous evangelical poverty professed by the Seraphic Saint of Assisi.

Johannes Janssen, in his monumental work, the *Geschichte des deutschen Volkes*, has conclusively shown that hard literary labor and deep spirituality characterize the life of these convent women, drawing his evidence from the virtue and intellect which they manifested during the struggle for their rights when the princes accepted the teachings of some of the foremost of the sixteenth century agitators, on the subject of monastic vows. Comparatively few nuns proved their lack of judgment and virtue by electing to abandon their way of life when urged to do so by the reformers, while hundreds made heroic resistance to even physical force at the attempt of the civil authorities to compel them to break their vows.<sup>528a</sup> The defection of Catherine von Bora and her associates proves the exception rather than the rule.<sup>529</sup>

Following Johann Butzbach, author of an unpublished history of literature, written in 1505,<sup>530</sup> Janssen makes mention of a number of German nuns, learned and virtuous, who published their works or held correspondence with the humanists of their day. Among these are Augustinians and Benedictines, as well as members of the later congregations, considered more strict in their mode of life. Gertrude von Coblentz, Mistress of the Novices in the Augustinian convent of Vallendar, and Christina von der Leyen, of the same order, in the Convent of Marienthal, are praised for their literary abilities. Barbara von Dalberg, niece of Bishop von Dalberg of Worms, was a learned Benedictine of Marienberg, and to another Benedictine nun, Aleydis Raiskop, Butzbach dedicated his history of literature, while to still another nun of the same order, the artist, Gertrude von Buchel, he dedicated his work "Celebrated Painters." Aleydis Raiskop composed seven Latin homilies on St. Paul and translated a work on the Mass from Latin into

<sup>526</sup> Janssen, *ibid.*, I, 77 ff.

<sup>527</sup> Cf. Heimbucher, *op. cit.*, II.

<sup>528</sup> Cf. Catholic Encyclopedia, *Thomas à Kempis*.

<sup>528a</sup> Janssen, *op. cit.*, II, 376 ff.; *Ibid.* III, 104 ff. Cf. "Briefe der Felicitas Grundherrin," in *Historisch-politische Blätter für das katholische Deutschland*, XLIV, 378 ff, 441 ff. München, 1859.

<sup>529</sup> Janssen, *op. cit.*, II, 299; 573 ff.

<sup>530</sup> *Ibid.*, I, 97 ff.

German. A Latin correspondent of the great Trithemius, was Richmondis von der Horst, abbess of the Convent of Seebach. Ursula Canter, another nun, is praised for her extensive learning in theology, literature, rhetoric and the fine arts.

At Nuremberg, the Franciscan nuns, Charity and Clara Pirkheimer, were remarkably gifted and stanch in adhering to their spiritual and intellectual rights. The memoirs of Charity Pirkheimer, when abbess of the Nuremberg convent, and her letters to her brother, are valuable contributions to the history of Germany in the sixteenth century.<sup>531</sup> This nun had associated with her, Clarissa Apollonia Tucher, niece of the Nuremberg lawyer, Sixtus Tucher. This humanist, in his letters to his niece and her friend, exhorts them to disinterestedness in their studies and to the practice of virtue in keeping with their gifts of knowledge.<sup>532</sup>

Through the schools directed by these nuns and fostered by the Church, a general level of culture was attained by the women of the North during the early period of the Revival.<sup>533</sup>

The theoretical humanists who followed in the footsteps of Cardinal Cusa, labored like him in behalf of an education proper to fit the average girl for right living in the midst of the social enjoyment and material prosperity of these great industrial centers. In addition to the pedagogical works of the Brethren of the Common Life, applying to both sexes in common, there were produced at this period in the Netherlands other writings dealing exclusively with the problem of woman's education. Among the views thus expressed are those of Erasmus in the *Colloquies* and the *De Matrimonio Christiano*, and more especially those of Vives.

The *De Institutione Christianae Foeminae* is not considered as written for the Queen of England or for her subjects in particular, but rather as addressed to her to secure her patronage and in a special manner directed to the well-to-do burgher classes of the North. In its appeal to the masses this work supplements that of D'Arezzo, as it supplements it also in treating at length of the girl's training in early childhood and in general of the woman's conduct throughout life. Vives' insistence here upon the moral

<sup>531</sup> *Ibid.*, II, 377 ff.

<sup>532</sup> Janssen, I, 97 ff.

<sup>533</sup> Cf. "Literarische und künstlerische Thätigkeit in deutschen Nonnenklöstern im ausgehenden Mittelalter," in *Hist. politische Blätter für das katholische Deutschland*, CXVIII, 644 ff.

side of education has led some of his critics<sup>534</sup> to assert that the virtue of chastity alone found consideration in his principles of pedagogy. A study of this work, however, in its historical setting, and in its relation to the *De Officio Mariti* and the *De Ratione Studii Puerilis* (for a girl), of the same author, shows Vives' attitude towards the Renaissance education of woman to be identical with that of the best exponents of the humanistic ideals. The favorite argument of the opponents of a classical education for the girl was the moral argument, in refuting which Vives, with all his colleagues, sought to establish the value of a deep and solid course in Latin and Greek and in auxiliary branches of study as the best means of securing the girl from the vain and dangerous allurements of social freedom. This Savonarola of the North makes it evident that the woman of his contemplation must be first modest and pure but that upon this foundation he would raise the edifice of learning. He is not satisfied with the rôle of theoretical reformer only—he would be the destructive critic today but tomorrow society must yield him a place in the ranks of her silent pedagogues, whose secret art alone had power to charm the heart away from vanity and anchor it on the rock of truth—where beauty and goodness meet.

In some of the prosperous communities of the North the humanist had before his eyes conditions similar to those existing in Renaissance Venice or Genoa, or in Florence in her earlier days. A stranger to the mode of life into which he was introduced on leaving his native Valentia, he contemplated the scenes before him with the eye of a severe moral critic and felt all the misgivings of a true prophet of social reform. "Also your dearest daughter Mary, shall read these instructions of mine, and follow in living," he says to Queen Catherine of Aragon,<sup>535</sup> but he presently adds, "Which she must needs do, if she order herself after the example that she hath at home with her, of your virtue and wisdom."<sup>536</sup> But there were other princesses and other girls for whom he wished to supply maternal precepts, putting the "good and holy women in remembrance of their duty but slightly" and taking up "sharply," those whom "teaching availeth but little," those who "struggle with a leader and must be drawn."<sup>537</sup> In appealing to

<sup>534</sup> Cf. Thamin, *Hist. de la Litt. et de la Langue Française*. Edited by Petit de Julleville. V, 444.

<sup>535</sup> Introduction. Translated by Hyrde. Watson, *op. cit.*, 37.

<sup>536</sup> *Ibid.*

<sup>537</sup> *Ibid.*, 36.

this latter class, the humanist sought to win over to his cause every Christian woman, that the regeneration of society might everywhere be wrought out through the ideal home.

### *Of the First Years*

With all his colleagues, Vives follows Quintilian in his theories for the early training of the child, insisting upon the duties of the mother in nourishing both the body and the mind of her young charge, that the power of love and of the laws of imitation may be secured as aids in the after-training of the child. The responsibility of parents in exercising wise discrimination as to the proper moment to minister to the growing needs of the child's mental development, and care in studying the individuality of children, receive prominence here. Vives' remarks on the first exercises of the young child are significantly in keeping with the best modern psychological views. For the girl, "when she is of age able to learn anything," he recommends first, after the knowledge of God and of her relations with Him, practice in establishing adjustment to her physical environment, by means of exercises in household duties. The bearing of this passage on the subject of mental development is clear from the author's speculations as to the proper age at which to begin; whether with Quintilian at 4 or 5, or with Aristotle at 7. The author adds a warning to such parents as, with a view of preserving their children from physical exhaustion, only weaken them the more by injudicious hindrance in the use of wholesome exercises.

To mention of the physical benefits to be derived from such activity, Vives adds the moral advantages to be gained by a life secured from idleness—by the traditional handling of wool and flax, "two crafts yet left of that old innocent world." Alluding to the practice of queens in this particular, he says that rank should not rob any one of the advantage of these wholesome exercises, for "among all good women it is a great shame to be idle," adding that Queen Isabel taught her daughters to spin, sew and paint.

Significantly also Vives classifies among the exercises proper to these first years, cooking and caring for the sick. He would have the girl begin betimes to learn to handle kitchen utensils and to prepare dainty morsels to please her father and mother and her brothers and sisters, especially in time of sickness, that she may later on do the same in her own household. He would not have her leave to the servants this delicate care. The presence of the

daughter, in case of the mother's absence, he recommends as a help to order and economy among the servants. After denouncing such as loath the kitchen and find pleasure in handling "tables and cards," he concludes: "Therefore in my counsel a woman shall learn this craft, that she may in every time of her life please her friends, and that the meat may come more cleanly unto the table."

Here, too, is a warning against the danger of accepting theories contrary to tradition in the question of the girl's seclusion during the first years. "Let all her bringing up be pure and chaste the first years, because of her manners, the which take their first forming of that custom in youth and infancy." And he explains: "It is an ungracious opinion of them that say they will have the children to know both good and evil. . . . And, verily, fathers that will not have their child unexempt and ignorant of evil, be worthy that their children should know both good and ill, and when they repent them of their evil doing, should call yet unto remembrance, that they learned to do evil by their father's mind and will."

Vives introduces his discourse on the girl's studies with the remark that some are slow, others very apt, but that the former should not be discouraged and the latter should be spurred on and encouraged. He would have the girl learn to read by the aid of serious books, and to write by exercise in grave and sober sentences from the Holy Scriptures and the philosophers.

#### *What Subjects the Girl Should Study*

Before enumerating the books best to be read, the humanist inveighs against the bad books circulated in the vernacular and in translations, such as the Arthurian Legends in versions evidently out of keeping with those of Malory and Tennyson. These he places here in the same category with *Celestina*. To the works of this kind to be shunned for their viciousness and against which, he asserts, civil legislation should act, he adds those of another class, that is, those harmful only to literary taste and productive of frivolity. Of these he says: "As for learning, none is to be looked for in these men, which saw never so much as a shadow of learning themselves. And when they tell aught what delight can be in those things that be so plain and foolish lies! One killeth twenty himself alone, another killeth thirty, another wounded



with a hundred wounds, and left dead, riseth up again, and on the next day made whole and strong overcometh ten giants, and then goeth away loaded with gold and silver, and precious stones.

. . . I never heard man say that he liked these books, but those that never touched good books. . . . And as for those that praise them as I know some that do, I will believe them, if they praise them after that they have read Cicero and Seneca, or St. Jerome, or holy Scripture, and have mended their living better."

In the enumeration of good books which follows, Vives lays stress on the reading of the Bible and the Fathers and then the Greek and Latin classics, especially Plato, Cicero, and Seneca, adding, "and such others." In the *De Ratione Studii Puerilis*<sup>538</sup> he further recommends the historians and the standard poets, while in the *De Officio Mariti* he gives a further list, his object there being to point out matter for leisurely reading, rather than for close study.<sup>539</sup>

In connection with language and literature Vives would thus teach the girl philosophy and history with lessons in the use of common remedies for the infirmities of young children. Of other studies he here says expressly that he assigns no limit to the learning of a woman, any more than to that of a man. And again he asserts that "the woman's wit is no less apt to all things than the man's is," adding, "She wanteth but counsel and strength."

Of the woman's functions, for which education should fit her, he points out two; that of the mother and that of the teacher: "Let her learn for herself alone and her young children, or her sisters in our Lord." Earlier, speaking of what teachers are fitting for the girl he had said: "If there be found any holy and well learned woman, I had rather have her teach them." These passages explain what Vives further meant by asserting that it is not becoming to a woman to rule a school, that is, over men; to make public speeches, in the nature of disputations; or to teach, that is, to settle questions. Here his views are in perfect harmony with those of D'Arezzo. Eloquence, which he explains in the *De Officio Mariti* as logic, grammar, and politics, pertaining as they do to forensic eloquence, was distasteful to these theorists when found in a woman. In a number of passages Vives treats of the oral mastery of language, in contradistinction to speech-making.

<sup>538</sup> Watson, *op. cit.*, 144, 146.

<sup>539</sup> *Ibid.*, 302 ff.

In the *De Officio Mariti*, explaining the eloquence for which Cornelia and other Roman ladies were praised, he says that they were commended, not because they exercised themselves in carefully composed discourses, but because they had acquired the art by the familiar custom of their fathers. And he adds: "But nowadays they call her eloquent, that with long and vain confabulation, can entertain one. . . . And this they call the gentle entertainment of the court. . . . And all such as were praised of our elders for their eloquence, were most extolled and lauded, for as much as they kept the language of their forefathers, sincere and clean, as Cicero declareth in his book of an Orator."

Vives admired such women of his time as were able to converse freely and modestly in the classical languages or in the vernacular as is evident from his allusion to Juana of Aragon and to her sister Catherine, of whom he says: "It is told me with great praise and marvel in many places of this country" . . . that Juana "was wont to make answer in Latin, and that without any study, to the orations that were made after the custom in towns, to new princes. And likewise the English say by their queen."<sup>40</sup> It is against the artificiality of the unlearned maiden or her empty talkativeness with the "young man little wiser than herself" that Vives gives warning here: "When she speaketh, let her communication be simple, not affectate, nor ornate, for that declareth the vanity of the mind."<sup>41</sup> And again: "Some be so subtle-minded, that among their companions they babble out all at large, both their own matters and other folks' nor have no regard what they say, but whatsoever cometh on the tongue's end." He says again, that if a woman does not need eloquence he does not urge its acquisition, but that nothing will excuse her from the acquisition of wisdom and goodness. He says it is no shame for a woman to be silent but it is a shame to lack discretion and to live ill. But he adds again: "Nor I will not here condemn eloquence."

Vives' idea as to the subtleties of mathematics agrees also with that of D'Arezzo. He would have the woman leave deep speculation to men, but he assigns her a broad field for investigation when he declares that "so much knowledge of natural things as sufficeth to rule and govern this life withal, is sufficient for a woman."<sup>42</sup>

<sup>40</sup> *Ibid.*

<sup>41</sup> *Ibid.*, 207.

<sup>42</sup> *Ibid.*, 196.

In the study of religion, the humanist again points out an unlimited source of information: "The Lord doth admit women to the mystery of His religion, in respect of which all other wisdom is but foolishness, and he doth declare that they were created to know high matters, and to come as well as men unto the beatitude, and therefore they ought and should be instructed and taught, as we men be." In her devotions, Vives would here again have the girl pray in the vernacular or have care taken that she understand the Latin prayers which she uses.

### *Training in Virtue and Morality*

After the usual exhortations to Christian self-denial in the matter of food and sleep, Vives forcibly points out the peculiar virtues against which custom wages war and in which he would see the young girl grounded from her tender years. The social maladies which, in his keen criticism, the author here exposes are chiefly: ignorance, vanity in dress, idleness, love of exciting pleasures, frivolous and dangerous reading, and the outcome of all these—unchastity. The remedy for these ills the author had shown in a general way to be schooling under strong moral influences, but both in the *De Institutione Christianae Foeminae* and the *De Officio Mariti* he treats of the necessity of parental authority and teaching as an essential condition of lasting social reform.

The two features in the girl's education, preeminently the work of the home, Vives points out to be good sense in habits of dress and personal adornment, and moderation in pleasure seeking. The head of the family must secure to the women of his household the advantages of learning, that they may find in books wholesome precepts of wisdom in these matters, and to this must be added personal counsel and example and, if need be, gentle coercion. Ignorance, Vives says, is the only cause why some women are "studious and most diligent to adorn and deck themselves."<sup>43</sup>

Under the head of attire, the author gives detailed advice on abstaining from beauty-shop practices and from the excessive display of gold and jewels, as well as from frivolous and dangerous styles of dress. His remarks conjure up that pitiable automaton of the image of Depravity, too often to be met with in our modern thoroughfares.

<sup>43</sup> *Ibid.*, 200.

In treating of this class of vices, Vives begins with face-painting and hair-bleaching, ingeniously showing the folly of such practices and endeavoring to persuade the respectable girl from imitating others whose ignorance may excuse them. Here the humanist is the maternal counsellor, speaking heart to heart with the Christian maiden. "Verily," he says, "I would fain know what the maiden meaneth that painteth herself. If it be to please herself, it is a vain thing. If it be to please Christ, it is a folly; if it be to delight men it is an ungracious deed. . . . Methinks it much like, if thou wilt go about to win them with painting, as thou wouldst entice or attempt him with a visor. . . . Thou art but in ill case, if thou have nothing else to please him with, that shall be thy husband, but only painting."

In his discourse on dress, Vives exposes the social evil of extreme fashions, as of emanations from unwholesome quarters, making his meaning clear in such passages as: "Thine evil and unchaste raiment shall reprove thee." "But and . . . thou make thyself as a poisoner and a sword unto them that see thee, thou canst not be excused as chaste in mind." And answering the objections of such as may ask if one must be slovenly, he answers that such teaching is far from his purpose, laying down the maxim: "Let it not to be wondered on, nor let it be to be loathed."

Against the abuse of perfumes, of jewelry and the like, he draws arguments from the ancients and from the Gospel precepts, saying: "Then wilt thou say, we must needs do some things for the use of the world and customs. Now would I know, what custom must be followed, if thou name me wise men I grant; if thou say of fools why should they be followed? . . . Peradventure there is an evil custom brought up, be thou the first to lay it down, and thou shalt have praise of it; and other[s] shall follow thine ensample. And as the [ev]ill ensample is brought in of ill folks and established, so of good folks it shall be put away, and good brought up. . . . Now whose is that custom that thou talkest of, and of whom was it taken? Of pagan women. Why do not we then keep still our pagan's law? For if thou list to be called Christian, use manners according thereunto."

Among exciting pleasures, Vives condemns jousts, and social dances such as were prevalent in some countries where the custom of saluting partners on the lips drew down the indignant denunciations of the ladies of Italy and Spain. "In old times," says Vives,

"kissing was not used but among kinsfolk; now it is a common thing in England and France. If they do it because of Baptism, that they may seem all as brethren and sisters I praise the intent. If otherwise I see not whereunto it pertaineth to use so much kissing, as though that love and charity could none other way stand between men and women." This passage makes clear his meaning when he observes: "What good doth all that dancing of young women, holden up on men's arms, that they may hop the higher?" Of "the old use of dancing" for the development of bodily grace, he remarks that it is "clean out of use."

Throughout these treatises it is everywhere apparent that the humanist had at heart the training of the valiant woman of Proverbs—one judicious and strong, not cloistered in the home, but finding there her chief happiness and her first duty. "Her home shall be unto her as a commonwealth, and she must learn what her duty and office is at home, and what is her husband's. . . . She must learn also to contemn worldly chances, that is, she must be somewhat manly and strong, moderately to bear and suffer both good and evil." Speaking of the practice of devotion on the part of the maiden he says: "Let her pray unto the holy Virgin whom she shall truly represent."<sup>44</sup>

After a tender allusion to the power of sympathy and the love and reverence which he bears to his own mother and mother-in-law, Vives expresses the thought concerning the wife's true dignity common to all the moralists of his school: "Nor thou shalt not have her as a servant, or as a companion of thy prosperity and welfare only, but also as a most faithful secretary of thy cares and thoughts, and in doubtful matters a wise and hearty counsellor."<sup>45</sup>

With the breaking out of the movement for Church reform, outside of the Church, there appeared in the North a new attitude towards classical education. This attitude comprehended the training of the male citizen for the duties of clergyman or civil official, and in its practical outlook excluded, not only the average boy, but the girl of whatever ability or condition.

Representative humanists, such as Melanchthon and Sturm, and, generally, all the classicists associated with Luther, are silent on the subject of woman's higher education. While evidently not opposed to the girl's classical training, the early Reformation

<sup>44</sup> *Ibid.*, 88, note.

<sup>45</sup> "De Officio Mariti," *Ibid.*, 209.



humanists found it a sufficiently arduous undertaking to establish Latin schools for boys to replace the Church schools that were closed by the civil authorities. In consequence of this, the history of classical education in Germany, dating from the first two decades of the sixteenth century to the last two of the nineteenth, is the history of boys' high schools and colleges and of university courses open to men.<sup>546</sup>

After the work of destruction was completed, such convent property<sup>547</sup> as had not been appropriated by the princes or taken to endow the churches of the Reformers,<sup>548</sup> was applied to the use of boys' schools,<sup>549</sup> and Luther had to appeal to the civil authorities for aid to establish in each town a girls' school for the purpose of imparting there even catechetical instruction.<sup>550</sup>

It was unfortunate from the side of pedagogical theory, that Luther was not a humanist, inasmuch as his influence was far reaching and his views on education widely accepted after his death. In his writings there are occasionally to be found general statements in favor of higher education for the girl, such as his desire to see everywhere the "best" schools for both "girls and boys,"<sup>551</sup> and his advice that the more apt children be kept longer in school,<sup>552</sup> that they might be trained to become teachers. His plea also for the study of Hebrew and Greek as the keys to the proper understanding of the Scriptures,<sup>553</sup> could not consistently exclude the idea of such study on the part of the girl, since she as well as the boy, was to be put in a position to interpret for herself both the Old and the New Testament as the only guide of her religious belief and practice.<sup>554</sup> But the practical application of this principle is nowhere to be found in the scheme for education proposed by Luther. According to his plan the girl is to study the Bible in either Latin or German translations, thus accepting from others both the interpretation of the texts and the decision as to

<sup>546</sup> Cf. Rein, "Encyklopädisches Handbuch der Pädagogik," *Mädchenerziehung und Mädchenunterricht*; and, *Mädchengymnasien*. Cf. *Monumenta Germaniae Paedagogica*.

<sup>547</sup> Cf. Janssen, *op. cit.*

<sup>548</sup> Cf. Godfrey, *Heidelberg, etc.* London, 1906.

<sup>549</sup> *Ibid.*

<sup>550</sup> "An den christlichen Adel deutscher Nation von des christlichen Standes Besserung," *Sämmtliche Werke*, XXI, 320 ff. Erlangen, 1832.

<sup>551</sup> "An die Burgermeister und Rathherren allerlei Städte in deutschen Landen," *Ibid.*, XXII, 190.

<sup>552</sup> *Ibid.*

<sup>553</sup> *Ibid.*, 180 ff.

<sup>554</sup> Cf. Painter, *Luther on Education*. Philadelphia, 1889.

the genuineness of those texts. Moreover, she is to be given instruction in the Ten Commandments, according to a set form of interpretation, and even in the Creed, in like manner, although the latter was not claimed to be a portion of the Bible.<sup>556</sup>

In his *Address to the Nobility*, Luther says: "Would to God each town had also a girls' school, in which girls might be taught the Gospel for an hour daily, either in German or Latin."<sup>557</sup> After discussing the necessity of studying his catechism with his exposition of the Commandments, the Our Father and the Creed, he says: "We may find some boors and niggards even among the nobles, who pretend that henceforth neither pastors nor preachers are needed, since we have all that is required in books, and can learn it by ourselves, and who cheerfully let the benefices go to ruin and waste, so that both pastors and preachers suffer hunger and thirst enow, as perhaps is fitting for stupid Germans."<sup>558</sup>

Coming to definite terms as to what common schooling he would have provided for girls, he says expressly in the Letter to the *Mayors and Aldermen*: "It is not my idea that we should establish schools as they have been heretofore, where a boy has studied Donatus and Alexander twenty or thirty years, and yet has learned nothing. The world has changed and things go differently. My idea is that boys should spend an hour or two a day in school, and the rest of the time work at home, learn some trade and do whatever is desired so that study and work may go on together, while the children are young and can attend to both. . . . In like manner, a girl has time to go to school an hour a day, and yet attend to her work at home."<sup>559</sup>

This statement is followed by a recommendation that the brighter children be given more opportunities, since accomplished teachers, preachers and workers are needed, but in soliciting state and private aid for this purpose repeatedly throughout the letter, Luther speaks only of means to educate clergymen and civil officials. Similarly, in the *Sermon on the Duty of Sending Children to School*, he appeals to the consciences of parents to supply boys for these functions, with no mention of a higher education for girls.<sup>560</sup>

<sup>556</sup> Cf. "Grosser Katechismus." *Sämmtliche Werke*, XXI, 26 ff.

<sup>557</sup> Translated by Painter, *op. cit.*, 138.

<sup>558</sup> "Preface to Large Catechism." Translated by Wace and Buchheim in *Primary Works*. London, 1896.

<sup>559</sup> Translated by Painter, *op. cit.*, 199, 200.

<sup>560</sup> Cf. "Ein Sermon oder Predigt, dass man solle Kinder zur Schule halten." *Sämmtliche Werke*, XX, 7 ff.

Besides the obstacle to the girl's secondary education thus arising from lack of funds, another serious drawback now presented itself in the lack of suitable teachers. Luther made efforts to secure the services of women for the catechetical schools, and there is evidence that some such teachers were employed. On June 10, 1527, he addressed a letter<sup>561</sup> to "Frau Elizabeth Agricola, schoolmistress at Eisleben," the wife of Johann Agricola, a preacher in that town; and on May 2, of the same year, he had written to "Else von Kanitz, now at Eiche," inviting her to Wittenberg "to instruct young girls," saying, "that in beginning such work you may be an example to others. You shall be in my house," he continues, "and at my table, so that you may be exempt from dangers and cares."<sup>562</sup>

To lessons in the Catechism, these teachers doubtless added instruction in German, according to the provision made by congregations after the example of Leisnig, whose constitution provided that: "The ten directors, in the name of the congregation, shall have power to call, appoint, and remove a school teacher for the young boys. . . . In like manner the ten directors, out of the common treasury, shall provide an honorable, mature, and blameless woman to instruct young girls under 12 years of age in Christian discipline, honor and virtue, and at a suitable place to teach them reading and writing in German a few hours daily."<sup>563</sup>

The teachers who were to give the girl instruction in the Gospel were practically to be drawn from the reserved force of "ordinary pastors," instructed in Latin, which language they were to learn to read and write, and afterwards to take up a trade while waiting to be called upon "in case of need." Speaking of the education of these less promising boys, Luther says: "For we need not only learned doctors and masters in the Scriptures, but also ordinary pastors who may teach the Gospel and the catechism to the young and ignorant. . . . If they are not capable of contending with heretics, it does not matter."<sup>564</sup>

Luther finally clearly defines his position, announcing in theory what he had worked out in practice, prescribing for the girl an education in the vernacular, and leaving to the boy the study of other languages: "Even women and children can now learn more of God and Christ from German books and sermons (I speak the truth) than was formerly known by the universities, priests,

<sup>561</sup> *Letters to Women*, Let. IX. Translated by Malcolm. London, 1856.

<sup>562</sup> *Ibid.*, Letter VIII.

<sup>563</sup> Painter, *op. cit.*, 139.

<sup>564</sup> *Ibid.*, "Sermon on the Duty of Sending Children to School," 235.

monks, the whole Papacy, and the entire world. But even the ordinary pastor and preacher must be acquainted with Latin, which he can no more dispense with than the learned can dispense with Greek and Hebrew."<sup>565</sup>

In accepting Luther's plan, on the intellectual side, Germany deprived woman of her right to participation in that "general education" which, his followers claim, the principles of Protestantism render necessary by holding the Bible to be the only source of religious truth, and imposing upon Protestant nations the obligation "to place man in an independent position, and dignify him with the responsibility of ascertaining and performing his duty immediately in the sight of God."<sup>566</sup>

In thus having recourse to the expedient of departing from principles which, in their practical application, had proved merely Utopian, the movement compelled woman to yield her right to a share in the fruits of intellectual culture bequeathed by years of educational progress. In prescribing for the girl an elementary education in the vernacular as an aid in the study of religion, Protestantism here lost sight of the Renaissance ideal, while at the same time it did woman a service from the moral viewpoint. The crisis through which the northern nations were now passing was a dangerous one for her.<sup>567</sup> Participation in the new intellectual activities must have exposed the girl to all the inconveniences of free speculation as well as of silent acquiescence in the theories now put forward in the schools on the subject of moral responsibility.<sup>568</sup>

Modern educational theorists are able to point to the homes of northern Europe as to models of domestic order and virtue,<sup>569</sup> and this because the sixteenth-century movement failed to affect the time-honored customs of the Teutonic nations whose proverbial reverence for womanhood<sup>570</sup> rendered them proof against the very daring teachings concerning individual freedom, everywhere to be met with in the writings of Luther, side by side with his edifying discourses on the sanctity of the home and of parental duty and authority.

<sup>565</sup> *Ibid.*, 236.

<sup>566</sup> *Ibid.*, 72.

<sup>567</sup> Cf. Janssen, *op. cit.*

<sup>568</sup> Cf. Luther, *op. cit.*

<sup>569</sup> Cf. Schumann, "Die Mädchenerziehung im deutschen Mittelalter," in *Kleinere Schriften über pädagogische und kulturgeschichtliche Fragen*, I, 108 ff. Hannover, 1878.

<sup>570</sup> Cf. Janssen, *op. cit.*; Weinhold, *Die deutschen Frauen in dem Mittelalter*. Wien, 1851.

## CONCLUSION

The history of the humanistic movement for the higher education of woman demonstrates the erroneous character of several important assertions on the subject of woman's education, as made by popular modern historical writers and writers of fiction, and widely endorsed by public opinion. Among these assertions are those pertaining to the status of woman during the Middle Ages and the Renaissance, as well as during the nineteenth century.

The high state of mental culture to which the woman of the fifteenth century attained in a half-generation, presupposes intellectual power and solidity of purpose, the two important results of true education. The third result, the acquisition of knowledge, might easily have followed, even if one rejects the important truth that, in the process of character formation and of intellectual development considerable positive knowledge is of necessity acquired. Had the cloistered women of the Middle Ages monopolized all learning, a miracle would have been required to convert so suddenly the wives and daughters of the early humanists into accomplished writers and thinkers. In like manner it is hard to conceive the attitude of these humanists towards woman as one created by a sudden impulse and directed towards a household drudge and unwilling handmaiden.

As the movement passes on from Italy into other countries the true cause of woman's Renaissance freedom becomes more and more apparent. If the modern concept of the results of the Revival of Learning is accepted, its mission was to emancipate the human mind from the slavery of authority. Regarded in this sense it fulfilled its mission only outside of the Church, and even there only to one half of humanity. In Italy and in the Iberian Peninsula it failed, while in the other countries here under consideration it met with but partial success. The result in Protestant countries was the independence of individual man and the more or less complete subjugation of woman to him, a subjugation through which, by the turn of events, she was forced to renounce many of her intellectual rights. In dechristianized countries the subjection amounted to degradation to the social status of the accepted neo-paganism, and as a logical consequence woman was forced to choose the alternative of stout resistance or blind submission.

Where the Renaissance movement continued to be guided by the principles which inspired it, woman continued to be free, and it



is significant that precisely here the "woman question" came to be battled out by men. Christ set man the standard when He prescribed indissoluble monogamatic marriage and pronounced the state of consecrated virginity still higher than this, and His Church safeguarded woman's sacred privileges by guiding the intellectual movement of the fifteenth century along the sure paths of such established moral principles as these. The reiterated assertions as to her opposition to woman's higher education and, as a consequence, to woman's mission outside the home, have not been sustained by historical evidence. On the contrary, her unqualified sanction of the life of voluntary service embraced by millions of her daughters is the surest pledge of her confidence in their power. Furthermore, through the spirit of Christian democracy within the Church's bosom, inspiring as it did Christian benevolence both of heart and hand, there was secured to the daughters of the poor from the time of the Renaissance an education which popular opinion of today looks upon as possible only to the rich and powerful. In this spirit of Christian communion is found the explanation of the fact that, where the Church was free to carry on her mission, the blessings of Renaissance culture did not remain the sole possession of its original patrons, the noble and the wealthy. In whatever rank of society, woman stepped forth from the Middle Ages at the side of man not because his attitude towards her had changed nor because she herself had undergone a sudden metamorphosis. To him she was still the noble daughter of God and the emulator of the wisdom and graces of the Mother of Christ. To her he was to remain the official head of the family, and as such her superior; the other half of humanity, and as such her equal; the guardian of her God-given rights and the defender of her sacred privileges, and as such her acknowledged inferior. Such an acknowledgment every Christian man who has faith in the divinity of Christ is taught to make in the presence of the Blessed Virgin Mary whom he is supposed to be happy to call his Mother and proud to honor as his Queen.

## CONVENTION OF THE NATIONAL EDUCATIONAL ASSOCIATION

For the first time in its history the National Education Convention is this year to be held in the great northwest. This announcement will be gratifying to thousands of teachers who have long entertained a desire to visit that land of historic interest, and which has supplied so many of the legends on which the light literature of modern days is founded. There is something about the mention of the northwest that stirs the blood and revives that feeling of childhood which might have been "wanderlust." To every one of the teachers who read this will come a mental picture of the summer evenings when he or she stood at the front gate and looked at the road disappearing over the hill, and as they looked they registered a mighty resolve to some day go out there to see for themselves if it ended where the sky came down.

The convention will be held at Portland, Ore., July 7 to 14, right in the heart of the northwest. The city has a population of 282,000 and is better equipped with hotels and rooming houses than many cities of larger size. Good rates are guaranteed by the Portland General Committee, of which Superintendent L. R. Alderman is chairman. The well known chairman says that Portland can entertain 30,000 visitors without "turning a hair."

Climatically and scenically no better selection of a meeting place could have been made. The United States Weather Bureau states that Portland and Oregon have the best summer climate in the United States, an authority above reproach. It is rare that the thermometer in that city climbs above 75 degrees in summer, and always the people of the State of Oregon slumber under blankets. Summer days are bright and warm. Oregon gets its rain in winter.

At Portland begins the wonderful Columbia River highway, a picturesque drive through the canyon of the Columbia River, and one that has won the greatest praise from world travelers from every country. To the south are the evergreen valleys of the webfoot State, the "Marble Halls of Oregon" as Joaquin Miller named the great caves of Josephine County, and that wonder of nature, Crater Lake. The lake is reached from Medford or Klamath Falls, but for travelers to and from the convention via the

Southern Pacific, it is recommended that the side trip to Crater Lake be made from Medford. This lake is terrifying in its impressions on viewers. It lies 2,000 feet deep in the crater of Mt. Mazama, and its waters are an indescribable blue, its walls of brown, yellow and red, painted by the mighty fires which once belched from the extinct volcano. In driving to the lake the auto reaches the summit of the mountain and the tourist is disappointed. No lake is in sight. He steps forward a few paces, and he finds himself on the rim of the crater. That view absolutely stops conversation. No man ever beheld it without reaching for his hat and reverently paying tribute to God.

Portland makes a fine base for a summer of sightseeing in the northwest. It is close to the seashore, while within a few hours travel are Mt. Adams, Mt. St. Helens and famous old Mt. Hood. To the north are Rainier National Park, easily reached in a day by auto, the Georgian Circuit around Puget Sound, Snoqualmie Falls, Victoria and Vancouver, the great forests and a thousand other beautiful things. Portland's great saw mills and her ship building yards are to be open to all visitors. To those of the middle west it will be a novelty to see a gigantic tree, 8 feet or more in diameter, converted into commercial lumber.

Portland is the Rose City, so named because of the millions of roses which grow out of doors. During the convention the enterprising committee will hold the annual Rose Carnival for the benefit of visiting teachers, every arrival will be greeted at the depot with a rose, and during the stay of the teachers every hotel and rooming house will present a bouquet every morning. It is promised that every teacher may have a pair of shears and a pair of gloves to clip her own roses if she prefers, and that the bathing pavillions will furnish a rose for the hair of every swimmer. At Peninsula Park is one of the finest sunken rose gardens anywhere in the world.

Room reservations should be made to the Portland General Committee, Mark Woodruff, secretary, or send letters to the Chamber of Commerce of that city.

## THE INTERIOR DEPARTMENT AND THE IMMIGRANT

In April, 1914, the first step was taken which resulted in making the Division of Immigrant Education an organic part of the Bureau of Education of the Department of the Interior at Washington. Thoughtful people with large civic interests had been aroused by the revelations of the census report of 1910 to a realization of the significance of the alien problem in this country. For many a decade Americans with smug complacency had prided themselves on the irresistible power of American civilization to assimilate the foreigner who landed upon our shores. Nobody knew just how it was being done, nor could one point to any specific organization responsible for effecting the change, but somehow or other that subtle force of American civilization was ever busy at its task, and the alien was quietly but surely being transformed into an American.

With the publication of the immigration returns for 1905, which showed over one million immigrants entering this country that year, people began to wonder if after all the process of assimilation was really working as smoothly as it had been claimed. Million-immigrant years followed; the report of the Immigration Commission furnished a veritable mine of information, and the census report of 1910 finally portrayed the condition at that date. America suddenly learned that there were over thirteen million foreign-born persons in the country, that over six and one-half million of these were males who might become citizens of the land, and that only three million of them had become citizens. Had the melting pot ceased to boil? Had the solution become saturated? What had become of the much-vaunted ability of this country automatically to assimilate the foreign element?

Other figures from this same census report were still more disquieting. There were nearly three million persons in the country unable to speak and understand English, and of these, over two and a half million were over 21 years of age; in other words, beyond the age when they were likely to learn a new language without some external stimulant. No state has any law affecting the literacy or non-English-speaking ability of the adult, and with few exceptions there are no compulsory laws on these points for minors who are above the compulsory school-attendance age.

Here, then, is the problem before the Division of Immigrant Education—to promote educational facilities for the illiterate or non-English-speaking foreigner beyond the reach of compulsory attendance laws and to stimulate his attendance upon English and civics classes.

The first work of this division was to enter upon a general investigation of the existing facilities for the education of immigrants. With this information in hand, it is possible to plan an intelligent campaign, for increasing the attendance upon schools already established, and for encouraging the establishment of new schools where need for them is disclosed.

One of the functions of the work is to bring local and state school authorities to a realization of the immigrant problem in their midst. School superintendents have shown by their replies to this office that they are not fully in touch with their own local conditions; and one state superintendent has written asking where statistics relating to the alien education problem in his own state may be obtained. Thus is this division carrying out one of the large functions of the Bureau of Education—to act as a clearing house for information.

Perhaps the most striking activity of the division has been in connection with the "America First" poster. This is a colored lithographed sheet, showing a picture of Uncle Sam shaking hands with a foreign workman. It is printed in seven different foreign languages, and is designed to urge upon the foreigner the advisability of going to evening school and learning English. Over 100,000 of these posters have been distributed during the winter, and today they may be found in postoffices, shops, factories, schools, railroad stations, and on bulletin boards of civic associations, chambers of commerce and the like, from one end of the country to the other.

This poster did much to pave the way for building up friendly relations with commercial and industrial organizations. A tender of cooperation from the division brought a sympathetic and cordial response from these organizations. The United States Chamber of Commerce has its committees on Americanization and Education. The National Safety Council has its conference committee on Safety Education to cooperate with the Bureau of Education. Local business organizations are becoming aroused all over the country, and are anxious to have a share in this important educational and Americanization work.



The division has prepared comprehensive lists of texts in English for foreigners with separate groupings for the more important languages. The combined list includes specific titles reaching sixteen different foreign peoples. A Croatian or a Pole writes to this office—not infrequently in his native language—asking for a text which he can use for learning English. The division is in position to handle his letter and to furnish the information desired.

A plan of cooperation has been worked out in conjunction with the Bureau of Immigration whereby the names of children between 4 and 16 years of age will be sent by the federal authorities at the port of entry to the educational authorities of the localities where the immigrant family proposes to settle. In this way the machinery is started to head off illiteracy and inability to speak English among the children of the alien. All now depends upon the watchfulness with which the local authorities follow up the information put at their disposal.

Circular letters have been sent out to school authorities suggesting ways and means of organizing evening school classes. "How to Organize Citizenship Classes for Immigrants," "Suggestions to Principals and Teachers of English for Foreigners," "New York State and the Americanization Problem," are some of the more important of these.

A civics syllabus for use in evening school classes for foreigners has been in preparation for some months. It will shortly be published.

In accordance with a suggestion from Secretary Redfield of the Department of Commerce, transmitted through the regular official channels, a "Handbook for Citizens," is now being prepared in this division which will give a brief, concise description of the various branches, departments and sub-divisions of the Government and the relationship existing between the Federal and State governments, and between this country and foreign countries. While such a compilation will be of immense value to the foreigner to whom our civil and political organization seems a hopeless maze, it is equally intended for the use of the ordinary American citizen whose knowledge on some of these points is not always perfectly clear.

Every opportunity has been embraced to promote educational facilities. As a part of the cooperative plan of the Bureau of Education for promoting education in the State of Delaware, this

division followed out a fixed program in promoting the establishment of evening school facilities for adult aliens in Wilmington. Through its efforts, a local cooperating committee was formed, local interest was aroused, and a publicity plan formulated and carried to successful completion. Evening schools were opened on January 3, 1916. These schools are being financed by private subscription after the city council had refused to appropriate \$1,000 requested in order to carry on the work. Adult immigrants in Wilmington are now enjoying opportunities for learning English where before such opportunities were denied them. Courses suggested by this division are being followed by these classes.

In November, 1915, a petition signed by sixty-five Lithuanians of Melrose Park, Ill., was addressed to the bureau praying for the establishment of an evening school wherein they might learn English. This was officially brought to the attention of the school authorities in Melrose Park, and in December they agreed to provide the school.

The division is also cooperating with the Pennsylvania State Department of Education in establishing divisions of vocational guidance under various city bureaus of compulsory attendance and by assisting in the formulation of policies, rules and regulations applicable to such divisions. By special request the chief of the division participated in working out a method of cooperation between the Pennsylvania Department of Labor and Industry and the U. S. Bureau of Immigration for the joint maintenance of a State system of labor exchanges. By special arrangement, also, the chief of the division acts in a consulting capacity to the Pennsylvania Commissioner of Labor and Industry and supervises the work of the Division of Immigration in the Pennsylvania Bureau of Employment.

One point should stand out clearly from the foregoing—that the division has not so much attempted to work alone as it has to enlist the cooperation of individuals, public authorities, organizations and industrial corporations who are or ought to be interested in the work in hand. This procedure was adopted by reason of a firm belief in cooperative effort and in the fundamental proposition that that individual, social or government organization will be most successful which early appreciates the validity of this principle and applies it in its activities.

FREDERIC ERNEST FARRINGTON,  
*Bureau of Education.*

### "DON'T GRIND THE SEED CORN!"

Quoting Jeff Davis' words against the proposed conscription of boys in the Confederacy during the Civil War—"We must not grind the seed corn"—Owen R. Lovejoy, Secretary of the National Child Labor Committee, stirred the closing session of the National Conference on Child Labor here with a warning against the abuse of childhood if war should come. His address wound up the three days' session of the convention. He said in part:

"Many years ago, when our own country was in the throes of a terrible civil conflict, Jefferson Davis, President of the Confederacy, met a proposition to enlist young children with the words, 'We must not grind the seed corn.' Every American echoes this sentiment today, but we must be discerning enough to see that it is not merely on the field of battle that the germ of life is taken from the nation's seed corn. The breaking down of education, health and other conservation standards must not be permitted.

"Already a bill is in the New York State Legislature exempting from the hours of labor laws women and girls over sixteen working in munition factories. Reports from Connecticut assert that since the state law does not fix the hour of beginning work but only the closing time at night, munition factories are sending their women and child workers out at 10 o'clock at night only to set them to work again immediately after midnight. Whether these reports are authentic or not, I cannot say, but the tendency is unquestionable."

Discussing the condition of children in Europe since the war broke out, he said:

"The actual conditions in European countries are hard to determine. The fullest details come from England, but from the reports that do come from other countries we can be sure conditions are the same, or worse in Germany, France, Italy, Austria and other belligerent countries. Last fall in the English Parliament, Sir James Yoxall said, 'A large portion of our elementary school system is in ruins—I will not say as desolate as the ruins of Louvain, but there is to some extent a likeness.' In one area 17,000 children out of 41,000 children have been displaced from school because the buildings have been taken over for military purposes. Teachers have enlisted and government economics have lowered the effi-

ency of the schools; special classes, evening classes, medical inspection, free lunches, have been reduced or stopped. In addition some 500,000 children between twelve and fifteen left school to enter industry in 1915 or probably more than that in 1916. Between 150,000 and 200,000 children eleven and twelve years old are at work."

"Juvenile delinquency in England has increased 34 per cent since 1914, and delinquency of boys twelve and thirteen has increased in greater proportion than in any other age group. There is an abnormal demand for boy labor; abnormally high wages are paid to children; the depletion of the police force, restriction of street lighting, interruption of the work of settlements, clubs, and churches, all combine to cause Cecil Leeson, a delinquency expert, to say, 'Had we set out with deliberate intention to manufacturing juvenile delinquents, could we have done so in a more certain way?'

"The Committee on Health of Munition Workers states that boy workers are 'drawing on their strength' and is anxious to know 'what will become of the boys after the war.' And when we read that munition factories have increased the hours of labor for children to sixty-seven a week; that night and Sunday labor are not unknown, and that the committee recommends that boys under sixteen and girls under eighteen be not employed more than *twelve hours a day*, we can imagine the effect of such conditions on the health of the children. As I said, these conditions prevail not in England alone but in all the warring countries.

"What may we in America anticipate should the real stress of war come? Our schoolrooms would be deserted, agencies for the protection and study of the health, morals, and development of little children would be closed, and the exposure of children to the rigors of industrial life would be based solely on the high motive of patriotic service. The children of the present generation will suffer an irreparable loss unless those of us who have dedicated ourselves to their protection keep our heads clear and our motives unmixed."

## A DIGEST OF THE WORK COVERED IN THE CORRESPONDENCE COURSE ON "THE PSYCHOLOGY OF EDUCATION"<sup>1</sup>

This digest summarizes, in brief, the contents of the course in "The Psychology of Education." It does not pretend to cover all the points developed in this course, nor the many excellent helps to teachers and students; but it aims to acquaint the reader, to some extent, with the main topics and their values to educators and students of education.

Lesson One includes the preface, the introduction, a plan of study for the correspondents, a preferable form of diagram and the necessary notes of explanation for the student desirous of undertaking this course.

Lesson Two develops in detail, under the title "The Art of Study," the plan mentioned in the preceding lesson. This applies to any subject in general, but to this type of work in particular.

Lesson Three begins the study of psychology, with a most appropriate topic. A Survey of Problems in Education covers an outlook upon the important difficulties arising in educational fields, and thoroughly investigates and discusses them. It unfolds, in a theoretical manner, but not devoid of its practical significance, the necessity of a general, broadminded view of the subject under consideration.

Lesson Four. Having introduced the student to some of the problems of education, the author now proceeds, in a logical way, to reveal, to some extent, the processes of education, also the gradual change of methods in furthering the advance of culture. The faults in the old or static regime are pointed out, and the advisability of adopting a new and dynamic method of teaching is practically developed. From the Static to the Dynamic covers in terse, forcible lines all that this subject implies.

Lesson Five: The Reign of Law in the Realm of Life. As a sequence to the preceding lesson, this chapter takes up the ancient

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<sup>1</sup>So many of the readers of the REVIEW have come into possession of one or another of the chapters which make up the work in the correspondence course on the "Psychology of Education" which the editor has conducted during the past ten years that we believe the digest given here by one of the recent students of this course may prove serviceable. It will probably prove interesting also to the six thousand teachers who have taken this course.



rule of chaos and the gradual creeping in of a reign of law; the effect of this upon the human race in every way, but most particularly the transformation produced in educational centers. "Man has learned that his dominion over Nature is measured by his knowledge of her laws. By working in harmony with these laws, he accomplishes results undreamed of in the past. The recognition of the reign of law in the realm of mental life has brought home to the educator the realization that his power over the process of development in the minds and hearts of his pupils must always remain in direct proportion to his knowledge of the laws of life and mind, that govern this process." This is an extract of the contents of this lesson and reveals the character of the work and its masterful presentation.

Lesson Six begins a division of psychology which dare not be overlooked by students of education—namely, Growth and Environment in mental and physical life. An excellent comparison of the types of growth is made, and the paramount importance of the natural growth in every sense is definitely explained. The concrete, personal development of a lesson, whether it be in language, arithmetic, or any lesson whatever, is so necessary for the natural growth of the mental faculties, that this chapter insists upon the teacher using the correct methods of presentation in order to obtain the best results.

Lesson Seven. The natural successive topic to the foregoing is The Ratios and Modes of Growth. The difference between the arithmetical and geometrical ratios and the various modes or types of growth presented, instil into the student of this lesson the inestimable value of "supplying the pupil with suitable food material and freeing the powers of the growing mind so that they may build the living temple of thought in the ratio and mode of living growth."

Lesson Eight. At this stage the necessity of greater light upon the exact meaning of growth and development is felt, and consequently this point is here taken up. Under the title Growth and Development, the theory of evolution and its direct effect upon education is expounded. The opinions of recognized authorities are quoted and this entire division is a treatise upon the prominent essential of a fundamental knowledge of organic and mental development for those who belong to the teaching corps.

Lesson Nine. Next in order follows the Balances in Develop-

ment. This is an interesting chapter full of practical teaching truths. The direct relationship between mental development and mental growth is illustrated in diagram form. The importance of bringing facts within the comprehension of the child mind is dwelt upon to great extent. The religious significance of education is well developed in this—as in all—lessons of this course; this phase of education cannot be neglected nor lightly passed over, regardless of modern views to the contrary. The five essential lines of a good education—namely, the religious, the literary, the scientific, the aesthetic and the institutional elements—are set forth in detail.

Lesson Ten. Plasticity and Adjustment, their implicit value to the human race and the blessings they have showered upon mankind, are next developed. True, they have made education a positive necessity but, through this powerful medium, they have made man superior to all creatures and over all conditions. But the highest in man can be brought to light only through a certain system of education; and so through an investigation of two systems—two extremes, the Chinese and the Christian—is discovered which method of instruction affords the best results. The vast superiority of the Christian is plainly seen; not only its superiority in its religious sense, but its preeminence in every sense.

Lesson Eleven. The Function of the Diagram in preparatory work is next discussed. This follows next in order that the value of making some table or diagram in taking up a new thought might be shown. The complexity of details in a new subject presents difficulty of assimilation. "Some device is needed to bring into relief the manifold thought relationships, and to throw into the background the individual thought elements." The advisability of using certain signs and formulae and their aid in helping to clear difficulties are demonstrated.

Lesson Twelve: The Asking and Answering of Questions. The importance of discussing the points of a lesson in order to clear all doubts and to obtain the views of different authorities is generally well understood. The student gains thereby the theoretical and practical ideas, the pros and cons concerning the subject and is benefited in every way, aside from the mental service such discussions afford by "making the listener sit up and take notice." But, directly upon this phase follows one which is not so generally

recognized—the asking of questions! Many have the “knack” of properly wording an answer, but how many can properly word a question, or how many fully understand the importance of this? And to a teacher this is as indispensable a requisite as her ability of explanation! The twelfth chapter treats fully of this subject and also defines more clearly the work to be done by the correspondents.

**Lesson Thirteen: Consciousness and the Established Modes of Nerve Action, viz., automatic acts, reflexes, instincts and habits.** The lesson deals chiefly with the neurological basis of conscious life.

**Lesson Fourteen: Race Adjustment in Nerve Action.** Herein are given the various theories concerning the instincts, the reflexes and the automatic activities of the race and the individual; how these activities were acquired; the distinctions between them; their time of appearance and the influence exerted upon them by consciousness; their eradication if not expressed at the proper time and wherein they are of benefit, and wherein they are a detriment to the individual. The teacher will gain many hints valuable in aiding her in the daily duty of suppressing the unfavorable instincts and actions, and of encouraging the favorable ones for upright character building.

**Lesson Fifteen: Feeling and the Psychophysical Organism.** Indiscriminately the words feeling and “sensation” are used, as if they are synonymous. But in a psychological sense this is far from true. “In feelings may be traced the beginning of the emotions and passions; in sensations are to be found the roots of knowledge. From feelings well up the energies of life; from sensations proceed the light in which these same energies may be bent to life’s purpose. Feelings lie very close to instincts and to the necessary determinations of conduct; from sensations arise many of the conditions necessary to freedom.” That they have a common origin is indisputable, but their differences cannot be denied. This is a continuation of the preceding lesson and serves to impress more fully the need of the teacher’s acquaintance with the fundamentals of organic development.

**Lesson Sixteen: Feeling and Mental Development.** As the student is now in possession of the knowledge of the relationship between feeling and organic development, it remains to trace out for him the relationship of feeling to consciousness and the mental development. The first of the fundamental principles is “the

presence in consciousness of appropriate feeling is indispensable to mental assimilation." The concrete embodiment of this principle is the teaching of the Catholic Church; in the Seven Sacramentals we have an illustration of the truth of this, and a beautiful, specified account of the wonderful spiritual blessings and the educational benefits derived from this source is given in this lesson. Few could read this chapter without recognizing in his inmost recesses the love of Christ for His Fold.

**Lesson Seventeen: Sensations.** In a concise and brief form, this topic covers the important rôle which the senses play in the cognitive processes. It inspects the physical basis of feeling and sensation. It gradually directs the student to the fields of perception and apperception which are conscious states attained through the sense qualities, and which are the subjects of the following lesson.

**Lesson Eighteen:** The reader, having been introduced to Perception and Apperception, in the previous lesson, is now in a position to become "better acquainted" with their respective qualities. The discernment of objects through the senses and the separation or breaking up into the various constituent elements, in order to bring them into consciousness, is the function of the senses known as perception, and the recombining or blending together of these elements in the mind is the process involving apperception. All of this is clearly explained and illustrated in this lesson.

**Lesson Nineteen:** The insight into the perceptive qualities gained in the preceding lesson brings us to the question of the Functions of Perception, and this is manifested in this paper. The two functions—the first through which the mind gains definite information concerning objects and conditions in the external world, and the second through which the former sense experiences are revived and other items of the previous mental content are called into consciousness—are performed by perception. The practical and educational sides of these functions are extensively treated. The three stages in school work and the three points involved in the mental growth through perception are illustrated in an example of ideal dynamic class work of a first grade class. The illustration is an excellent one and includes several exercises for building up thought combinations and attaining important knowledge. The subject of laboratory methods is taken up; the absolute neces-

sity of such work in the physical science branches, in order to draw out from the gloom of ignorance the important features of the sciences, is thoroughly expounded. One recognizes, forcefully, the poor system of "formal drills and lifeless drudgery" in educational methods, and the positive uselessness of such procedures, from this chapter.

Lesson Twenty: Expression. The statements—"No impression without corresponding expression has become an axiom in both physiology and psychology. Inner life implies self-expression on external activities. The stream of impressions pouring in upon us hourly from our environment must have means of expression if development is to follow"—are well known to all teachers. This chapter points out the importance of teaching the children how to express themselves. "An idea always assumes new clearness and wider relations when it is expressed." Not alone, though, is verbal expression necessary, but dramatic and sensory-motor expression must also be developed. Knowledge gained passively is but a mental burden. For thought precedes expression, and, although intimation can never exceed cognition, nevertheless it is the light which clears and strengthens ideas. An illustration of arrested expression and consequent failure of attainment is cited in Henry James' story, "The Madonna of the Future." From the following lines can be gathered the excellent qualities contained in this lesson. "The great majority of school children need nothing quite so much as courage, enthusiasm and love for their work, all of which flow directly from the pleasure they derive from the measure of success which they meet with in their endeavors to express themselves. By emphasizing the points of real value in their work, and thus increasing their pleasure in it, the teacher usually renders them a far more valuable service than by pointing out the shortcomings of their immature efforts, which, of necessity, must fall far short of the ideal in the mature mind." This extract is a typical one, and serves as food for earnest thought.

Lesson Twenty-one. The necessity of healthful exercise is the next topic for assimilation, under the title Expression Through Action. Free and spontaneous exercises, mental or physical, produce the best results. Forced and cramped drills are not conducive to mental or physical growth and strength. We read, here, of the advantage of rhythmic movements and responses



which have been introduced in many schools and have proved of such value; for it has become an established fact "that the muscular activities of the child build up not only his physical organism, but they lay the sure foundations in his brain for a normal development of his higher mental and moral faculties." Proof of this is evidently shown from the (the) results obtained in the methods used to improve the condition of the feeble-minded. Most important of all truths is this "action is the vital form of religious expression;" and as an example of this fact, several maxims of the Divine Teacher are quoted.

Lesson Twenty-two. Imitative acts entirely dominate the young child; as he grows his imitation of those surrounding him plays an important part in the development of his character. Imitation is the subject of this lesson and, as it is a prominent factor to be reckoned with by teachers, these pages should be carefully perused when studying this course. In adult life, too, many qualities are attained through the medium of imitation, though the true origin of these characteristics may not be realized. The crying need of good models—and a wide range of good models—cannot be too forcibly issued; the little imitators are going to acquire those qualities which they are most accustomed to observe in their elders and their associates, "particularly during those early years wherein the mind is not sufficiently developed to respond to the finer shades of difference in the models to be imitated."

Lesson Twenty-three. The preceding lesson impressed upon our minds the extent in which imitation influences our very natures. This one, on Expression Through Imitation, continues and explains how, throughout life, imitation is one of the principal agents in every form of expression. Language, naturally, is the main act of expression, and in brief, the theory of the origin of language is dwelt upon. Then, the stages in which the child develops his power of speech, learning first the action words or verbs, then giving different tones of expression to make known his emotions, and so on, are also touched upon. The main idea, that of presenting to the pupils only correct forms of speech that they may profit by the examples they hear, is clearly brought out.

Lesson Twenty-four: The Quality of Culture. The ideal of education, as other ideals, cannot be reached, perhaps. But an earnest effort to attain the ideal will always bring the teacher nearer and nearer to the goal. Without ideals this world would

be a dull, dreary place indeed; without an ideal education would be but an empty shell—a body without a soul. With time, a vast change has come over educational institutions; teaching has become a dynamic process—a living source of instruction. True, a materialistic spirit has crept in, but remedies to “oust the invader” are being earnestly sought. We learn in this lesson of culture as the ideal of education, we view it in its highest sense, and we study the important points to produce this state of culture. We are greatly aided by the valuable and helpful hints presented for our benefit, and we hope to prove better and wiser teachers through our study of this lesson and of this entire course.

Sr. M. THERESE.

Fort Wayne, Ind.

UNITED STATES CIVIL SERVICE EXAMINATIONS  
STENOGRAPHERS AND TYPEWRITERS WANTED

MEN AND WOMEN

Greatly increased demands for stenographers and typewriters in the United States Government service at Washington, D. C., owing to the present emergency, require frequent examinations. Appointments in large numbers are to be made as soon as eligibles are available. It is the manifest duty of citizens with this special knowledge to use it at this time where it will be of most value to the Government.

For the present, examinations for the Departmental Service, for both men and women, will be held every Tuesday in 400 of the principal cities of the United States, and applications may be filed with the Commission at Washington, D. C., at any time.

The entrance salary ranges from \$900 to \$1,200 a year. Advancement of capable employes is reasonably rapid.

Applicants must have reached their eighteenth birthday on the date of the examination.

The Government service offers a desirable field to bright and ambitious persons.

For full information in regard to the scope and character of the examination and for application forms address the U. S. Civil Service Commission, Washington, D. C., or the Secretary of the U. S. Civil Service Board of Examiners at any of the following-named cities: Boston, Mass.; New York, N. Y.; Philadelphia, Pa.; Atlanta, Ga.; Cincinnati, Ohio; Chicago, Ill.; St. Paul, Minn.; St. Louis, Mo.; New Orleans, La.; Seattle, Wash.; San Francisco, Cal.; Honolulu, Hawaii; and San Juan, Porto Rico.

JOHN A. McILHENNY,  
*President, U. S. Civil Service Commission,*  
*Washington, D. C.*

## CURRENT EVENTS

### ANNUAL MEETING OF ARCHBISHOPS

A meeting of the archbishops of the United States was held at the Catholic University, on April 18, under the presidency of His Eminence James Cardinal Gibbons. An important transaction of the meeting was the appointment of a committee to supervise the activities of the American Federation of Catholic Societies.

In a letter to President Wilson the archbishops pledged the loyalty of the hierarchy, the clergy and the people of their faith to the President and the Government in the present crisis. The letter was signed by all of the archbishops present at the meeting, eight in number, the remaining six being unavoidably absent. It was sent to the President by Cardinal Gibbons, chairman of the committee.

The letter follows:

"Mr. President—Standing firmly upon our solid Catholic tradition and history from the very foundation of this nation, we reaffirm in this hour of stress and trial our most sacred and sincere loyalty and patriotism toward our country, our Government and our flag.

"Moved to the very depths of our hearts by the stirring appeal of the President of the United States and by the action of our national Congress, we accept wholeheartedly and unreservedly the decree of that legislative authority proclaiming this country to be in a state of war.

"We have prayed that we might be spared the dire necessity of entering the conflict. But now that war has been declared, we bow in obedience to the summons to bear our part in it, with fidelity, with courage and with the spirit of sacrifice, which as loyal citizens we are bound to manifest for the defense of the most sacred rights and the welfare of the whole nation.

"Acknowledging gladly the gratitude we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions under the flag, we pledge our devotion and our strength in the maintenance of our country's glorious leadership in those possessions and principles which have been America's proudest boast.

"Inspired neither by hate nor fear, but by the holy sentiments of truest patriotic fervor and zeal, we stand ready, we and all the flock committed to our keeping, to cooperate in every way possible with our President and our national Government, to the end that the great and holy cause of liberty may triumph and that our beloved country may emerge from this hour of test stronger and nobler than ever.

"Our people now, as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service new admiration and approval.

"We are all true Americans, ready as our age, our ability and our condition permit, to do whatever is in us to do for the preservation, the progress and the triumph of our beloved country.

"May God direct and guide our President and our Government, that out of this trying crisis in our national life may at length come a closer union among all the citizens of America, and that an enduring and blessed peace may crown the sacrifices which war inevitably entails.

"JAMES CARDINAL GIBBONS,  
"Archbishop of Baltimore, Chairman.

"WILLIAM CARDINAL O'CONNELL,  
"Archbishop of Boston.

"JOHN IRELAND,  
"Archbishop of St. Paul.

"JOHN J. GLENNON,  
"Archbishop of St. Louis.

"SEBASTIAN U. MESSMER,  
"Archbishop of Milwaukee.

"HENRY MOELLER,  
"Archbishop of Cincinnati.

"EDWARD J. HANNA,  
"Archbishop of San Francisco.

"GEORGE W. MUNDELEIN,  
"Archbishop of Chicago."

#### THE CATHOLIC UNIVERSITY OF AMERICA

The regular spring meeting of the trustees of the Catholic University took place on Wednesday, April 18, in Divinity Hall, His Eminence Cardinal Gibbons presiding. In attendance were His



Eminence Cardinal William O'Connell, of Boston; the Most Reverend Archbishops Henry Moeller, of Cincinnati; John J. Glennon, of St. Louis; Edward J. Hanna, of San Francisco; George W. Mundelein, of Chicago; the Right Reverend Bishops Matthew Harkins, of Providence; J. F. Regis Canevin, of Pittsburgh; Thomas F. Lillis, of Kansas City; Denis J. O'Connell, of Richmond; Thomas J. Shahan, of the Catholic University; Right Rev. Monsignor Michael J. Lavelle, of New York; Mr. Walter George Smith, of Philadelphia; Mr. James J. Ryan, of Philadelphia; Mr. John G. Agar, of New York; and Mr. Louis C. Ritchie, of Lakewood, N. J.

Archbishop Jeremiah J. Harty, of Omaha, was elected a member of the Board.

On account of the war, the annual meeting and dinner of the Alumni of the Catholic University, scheduled to be held on April 19, was indefinitely postponed.

The following letter of the Right Rev. Rector to the President of the United States, offering him the services of the Catholic University, will interest our readers.

CATHOLIC UNIVERSITY OF AMERICA  
WASHINGTON, D. C.

OFFICE OF THE RECTOR

March 28, 1917.

YOUR EXCELLENCY:

In view of the present emergency, the Catholic University of America has the honor to offer itself to you for such services as the Government of the United States may desire from it.

With sentiments of profound respect, I have the honor to remain,  
Very faithfully yours,

THOMAS J. SHAHAN,  
*Rector.*

His Excellency Woodrow Wilson,  
President of the United States,  
The White House,  
Washington, D. C.

In response to the above letter, the following answer was received:

THE WHITE HOUSE  
WASHINGTON

March 30, 1917.

MY DEAR BISHOP SHAHAN:

Let me thank you warmly for your generous letter of March 28. I am very grateful to you for your pledge of cooperation and support.

Cordially and sincerely yours,  
WOODROW WILSON.

Right Rev. Thomas J. Shahan,  
Rector, Catholic University of America,  
Washington, D. C.

## CONVENTION OF COLLEGE WOMEN

The Association of Collegiate Alumnae held its biennial convention in Washington during the week of April 8, with headquarters at the Raleigh Hotel. On Monday, a meeting of the Committee on Recognition was held at 9 a.m., and a meeting of the Board of Directors at 2.30 p.m.

On Tuesday were held the Council meeting at 10 a. m., a business meeting at 2.30 p. m., and an open meeting at 8 p. m., all sessions being at the Raleigh.

Wednesday, conference day, was spent as guests of Goucher College, Baltimore. The conferences took place at 10 a. m., and at 2.30 p. m. the ladies enjoyed an automobile drive about Baltimore as guests of the Baltimore Branch of the Southern Association of College Women. Returning to Washington at 6 p. m., an open meeting was held at eight o'clock in the auditorium of the Central High School.

On Thursday, April 12, the members, numbering approximately 300, were guests of Trinity College, where another conference day was held. At 10 a. m. the conferences of the previous day were continued and the discussion of various topics of interest was resumed. The Conference of Branches considered the relation of the branch to the National Association; the Conference of Deans discussed the subjects of Vocational Training, Student Government, and the Administration of a College Appointment Bureau; the Conference of College Professors considered the forms of cooperation between women's colleges and the universities, the causes and remedies of inefficient teaching in colleges, methods of

cooperation between the administrative and the teaching staffs of the college, and the most important form of service the A. C. A. can render the college at the present time. The Conference of School Principals discussed the comparative value of the college preparatory and the general course in the high school. The conferences were continued at 2 p. m., the most important of which was the joint conference of presidents, trustees, deans, and college professors, with Miss M. Carey Thomas, President of Bryn Mawr, presiding. After leaving Trinity many of the guests visited the Catholic University, where they were conducted through the institution by some of the Reverend Professors. At 8 p. m. an open meeting was held at the Raleigh, as guests of the Southern Association of College Women.

On Friday, at 10 a. m., a business meeting, and at 2 p. m., a council meeting, both at the Raleigh. At 7 p. m., the members of the Association, joined by the S. A. C. W., held a banquet at the Raleigh, at which the Right Reverend Thomas J. Shahan, Rector of the Catholic University, was an invited guest. Short speeches were made by famous men and women, including high officials of the government. Bishop Shahan graciously responded to a toast given in honor of Trinity College.

On Saturday, sight-seeing tours were conducted for delegates and visiting members, during the morning and afternoon. Among the places visited were the Library of Congress, the Department of Agriculture, the Bureau of Standards, the National Museum, the Smithsonian Institution, the Corcoran Art Gallery, and the Botanical Gardens. At 8.30 p. m. a Pan-American meeting was held at the Pan-American Building, at which short addresses were made by Mr. John Barrett, Director General of the Pan-American Union, Mrs. Louis F. Post, a representative of the Association, and one of the diplomatic corps from Latin America.

#### NATIONAL CONFERENCE OF CHARITIES AND CORRECTION

The educational bearings of modern social service are shown strikingly in the extensive series of discussions scheduled to occur at the forty-fourth annual National Conference of Charities and Correction to be held at Pittsburgh, June 6-13. The preliminary program has just been issued from the permanent office of the conference at Chicago. At some point in every one of the nine major divisions of the conference the dependence of humanitarian efforts upon education emerges.

This is best illustrated in the outline of discussions at meetings of the division on child welfare, over which Wilfred S. Reynolds, of Chicago, will preside. Last year this division devoted its entire time to the relationship of welfare agencies to the public schools. The requirements of modern state programs for child welfare and the organization of juvenile courts are leading features of this year's session. In addition to the National Conference meetings, sessions of three separate associations devoted to child welfare are scheduled to occur at Pittsburgh.

The significance to the city of its local community life has been made the topic for one of the main evening sessions, at which addresses will be made by Robert A. Woods of South End House, Boston, Mary E. McDowell of the University of Chicago Settlement, and John Collier of the People's Institute, New York City. At another evening session Dr. William Healy, who has lately been chosen director of the Baker Memorial Foundation in Boston, will answer the question, "What does Psychology teach the Social Case Worker?" The psychological trend of many of the discussions lately in social work is illustrated further in the program scheduled by the committee on corrections, of which Thomas Mott Osborne is chairman. One meeting will be devoted to the subject of diagnosis of crime.

Avocational guidance is featured in the program of the Pittsburgh meetings. It will be discussed by Karl de Schweinitz, of New York, as a new principle in respect to volunteer social service. The division of the conference on mental hygiene this year is under the chairmanship of Dr. Owen Copp of Philadelphia. The opportunities which the public service offers for professional employment of social workers has been made the basis for a special survey. A development of no little interest to teachers is the continuance of a separate organization meeting at the time of the conference devoted to the subject of social service organization at industrial plants.

Rural social problems have been dignified in the eyes of this national conference of social workers by giving the subject a separate committee under the chairmanship of Prof. John M. Gillette, of the University of North Dakota. The series of discussions he has arranged hinge upon the idea of communitizing the rural mind. A special meeting of teachers of practical sociology is scheduled to occur under the leadership of Prof. Arthur J. Todd, of the University of Minnesota.

The conference at Pittsburgh will continue for one week. Thirty-five hundred delegates are expected to attend. The president is Frederic Almy, secretary of the Charity Organization Society of Buffalo. The prevention of human distress through the operation of all sorts of agencies has been adopted as the main topic of the meeting.

#### NEW CATHOLIC COLLEGE FOR WOMEN

A charter has been recently granted by the Board of Regents, of New York, authorizing the establishment of a new college for women in the Borough of Manhattan. This new institution—to be known as the College of the Sacred Heart—will be under the direction of the Religious of the Sacred Heart and will be situated at Manhattanville. For many years the high-school classes of this well-known academy have been registered by the Regents, while during the last two years of the course followed there the pupils received a training equivalent to two years of college work. Present and former pupils, friends and patrons of Manhattanville will be glad to know that their long-expressed desire to see the college course carried to completion is about to be gratified. Pupils of the highest class are eligible for the Junior Class of the new institution.

The trustees are Rev. John J. Wynne, S.J., chairman, Rt. Rev. William J. Guynon, D.D., Mr. Thomas F. Woodlock, Mr. Walter George Smith, and others.

We are informed that the board of Regents "have unanimously granted the Charter and approved without reservation the courses of studies which fully meet the requirements of the board. These courses will embrace the various branches that qualify a student for academic degrees. The higher studies offered in the Junior and Senior classes have the same character as those that distinguish the previous years, predominantly literary with a strong basis in ethics and philosophy. The social and political sciences can receive in these years a fuller development and a more practical application to the problems of today. The literatures of the modern languages, French, German, Spanish and Italian, as well as the familiar use of these languages, are taught with special facilities and success. The Latin and Greek classics, as well as mathematics and the physical sciences, are thoroughly and critically taught.



"The new college will have exceptional advantages as Manhattanville is the central house of a group of academies of the Sacred Heart in the eastern part of the United States. Closely connected with it are the two other New York houses of the Order, 450 Madison Avenue and Maplehurst in the Bronx, as well as convents in Detroit, Providence, Boston, Albany and Philadelphia. Many of those who are following in these schools the same course as that given at Manhattanville will naturally seek to complete their work there and to receive the degree which will crown the training so highly prized by them.

"Not only does its situation in the heart of the educational center of Manhattan, make Manhattanville peculiarly suited to this extension of educational work undertaken by the Religious of the Sacred Heart, but its surroundings and atmosphere make it an ideal spot for such development.

"Seventy years ago the beautiful old house stood in the midst of its magnificent grounds formerly the country estate of the Lorillards. Now the city has crept up to the foot of its once secluded hill—museums, music and art halls, laboratories, etc., have been added to the stately building; but its gardens, its immense green campus, its shady walks and arbors, still keep the note of calm and beauty and the passing years have but deepened its atmosphere of scholarly peace.

"Many of the earnest and intellectual women who were in charge of the institution during those years have left vivid memories in the hearts of the thousands whom they trained. Among these may be mentioned the names of Mother Hardey, Mothers Kate and Ellen White, Mother Tone and Mother Errington.

"The Religious of the Sacred Heart have good cause to be proud of their Alumnae in all parts of the United States, and of the women of the different societies affiliated to it. Among the former are names well known in literature as Louise Imogen Guiney and Agnes Repplier, among the latter many famous in society for their influence in social activities.

"It will be the object of the new college to retain the hallowed methods built upon the experience and wisdom of the past and to unite with them all that is not inconsistent with them in recent educational experiments.

"Former pupils and friends of Manhattanville can have no greater assurance of the opportuneness and usefulness of this

extension of the plan of studies than the approval of His Eminence Cardinal Farley, who writes to Reverend Mother Moran, March 20:

"I received your announcement of the charter granted by the State Board of Regents for the College of the Sacred Heart.

"This news is very gratifying to me, as I have always been convinced that an extension of your educational work to include the college courses was necessary. With the splendid material available for the formation of a teaching staff, I have every confidence that you will make the College of the Sacred Heart a recognized power in the field of higher education.

"I congratulate you and the ladies of the Sacred Heart on the new policy you have adopted, and wish the new college every success."

#### REPORT ON IMMIGRANT EDUCATION

Great progress has been made in the "Americanization" of immigrants, according to a report sent out by the United States bureau of education. The report was made by Dr. H. H. Wheaton, specialist in immigrant education.

"In 1914, when the bureau of education began a national investigation of facilities for the education of aliens, chaos existed in this important phase of education," says the report.

"Few established and well approved standards existed, and practically all methods were in the experimental stage. Policies, except that of federal non-interference, were known only to cities and States where evening schools for immigrants had been long maintained. Public agencies of various kinds were endeavoring to treat the problem each in its own way, without definite endeavor to cooperate with other agencies, and with no fixed policies. Immigrant education was considered at this time primarily a matter for local attention and jurisdiction."

In tracing developments since 1914, Dr. Wheaton declares:

"Progress in every way has been rapid, definite and extensive. Governmental authorities everywhere, city, State and federal, have expressed serious interest in the problem and have taken definite steps to provide adequate facilities. Municipalities have seen that the education of the immigrant, especially through the provision of evening classes, is to be treated as a fundamental part of the educational system rather than as an incident or ad-

junct to the day school system to be maintained or not at will, or according to the amount of money in the school treasury. Many of the States, such as California, Michigan and New York, and particularly the State departments of education, have come to appreciate the fact that the immigrant is not merely a local problem. While the primary obligation of the city has been acknowledged, both officials and citizens have grown to see that the secondary obligation of the State to assist the city and the local school district in this particular type of education is one of such imperative nature as to demand financial assistance and State supervision and co-ordination of activities. The federal government, especially the bureau of education, as a result of an investigation of facilities, has come to take the stand that, inasmuch as admission of an immigrant to the United States, together with his admission to citizenship, are both federal matters, then, equally, is interest in his training for life and citizenship in this country a federal matter.

"On the other hand, private agencies have seen the futility of competition among themselves and with public agencies and institutions. Hence they have increasingly adopted the practice of establishing facilities, only where they do not exist, or where public facilities cannot, for financial reasons, be made to meet the local problem. The practice has become more and more established of placing private facilities under the supervision of appropriate public school officials, and of turning over to the latter such facilities as rapidly as financial and other reasons will permit."

#### NEW OFFICERS OF FEDERATED ALUMNAE

A recent announcement from Miss Cogan, president of the International Federation of Catholic Alumnae, addressed to the Governors for States and Provinces states that Miss Cecile D. Lorenzo, of Brooklyn, N. Y., has been appointed chairman of the permanent organization committee, for the current term to succeed Mrs. James J. Sheeran, who, in consequence of recent serious illness, has resigned. This committee studies all questions of organization, as an auxiliary to the executive board. It also stands ready and willing to assist State chapters by offering advice and direction regarding any matter pertaining to organization that the Governors may wish to present to the international board.

Another important appointment recently made by Miss Cogan is that of Miss Elizabeth R. Kearney, as historian of the International Federation of Catholic Alumnae, with the commission to write the history of the Federation from its inception, working into this history all items of interest, personal impressions, etc., which would probably not appear in minutes of meetings. This appointment is made in recognition of the work done by the recipient, as chairman of the press and publicity committee of the Maryland Chapter, preparatory to and during the recent second biennial convention. In connection with this work there was compiled a scrap-book collection of clippings from the local and national press, both religious and secular, comprising a complete history of the Maryland Chapter and of the convention, as well.

Miss Kearney, who is an alumnae of Mount St. Agnes' College, has also been appointed to membership on the international press committee, and is cooperating with the chairman, Miss Fisher, in giving local publicity to all federation matters of international import.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**Philosophy of Education**, by Thomas Edward Shields, Ph.D., LL.D., Professor of Psychology and Education in the Catholic University of America, and Dean of the Catholic Sisters College. The Catholic University Pedagogical Series, Vol. V. Washington, D. C.: The Catholic Education Press, Pp. 446.

While the author of this very welcome addition to our Catholic educational literature disclaims any intention of covering the whole field of the philosophy of education, the topics chosen for treatment are sufficiently comprehensive of the main educational questions allotted to his subject, and the treatment entirely adequate for the purposes he had in mind. Without reservation it may be said that the book promises well to meet successfully the needs of the readers whom the author hoped to interest and serve.

Catholic schools have long needed a convenient text that could be used as the basis for class work in the philosophy of education. Catholic teachers in the field who in private study or extension courses have endeavored to keep abreast of modern educational thought have often appealed for an authoritative presentation of Catholic philosophy in the light of current biological and evolutionary views. The clergy also have constantly looked to the Catholic specialists and experts for the real meaning and implications of current doctrines and movements on which they must instruct others. Our laity, finally, who have borne the great financial burden of the schools, have long been in want of an adequate presentation of the Catholic position in education that their cooperation with the clergy might spring as much from an intelligent understanding of the problems as from generosity and good will. By all it is safe to say this book will be gratefully received.

Conveniently divided into three parts, the book in Part I deals with "The Nature of the Educative Process," and considers in separate chapters such questions as Physical and Social Heredity, Education as Adjustment, the Culture Epoch Theory, Mental Growth, the Function of Experience, etc. The second part treats of "Educational Aims," giving chapters to The Ultimate Aim of



Christian Education, Physical Education, Balances in Development, Education for Economic Efficiency, Education for Social Efficiency, Education for Individual Culture, and Education for Citizenship. The third part is concerned with "Educative Agencies," namely, The Home, The Church, The School, State School Systems, The Catholic School System, The Curriculum, The Teacher and His Training.

After examining the book one wishes that every Christian teacher could read it and especially such chapters as that on the "Ultimate Aim of Christian Education," or that entitled "Education for Individual Culture." Of one thing certainly the reader would be convinced, namely, that in educational philosophy there is a Christian viewpoint, and one in dire need of being remembered today when pagan and naturalistic ideals prevail. If he read further into the third part under "Educative Agencies" he will not fail to see that there is also a Catholic viewpoint, fully as much in need of exposition and recall today on account of the pernicious conditions which have resulted from a policy adopted at the Reformation. The author is to be commended for the tenacity with which he holds to Christian moorings and for the faithfulness with which he everywhere recalls the position for which his Church stands. He enjoys the distinction of producing the first philosophy of education in English from the Catholic viewpoint, a distinction that will be far less prized by him than the assurances, which we hope will be many, that he has in this inspiring and vigorous work eminently served the Catholic cause.

PATRICK J. McCORMICK.

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**Fundamentals of Sociology**, by E. A. Kirkpatrick, B.S., M.Ph.  
Boston: Houghton Mifflin Co., 1916. Pp. v + 291.

Sociology is a young and growing science. Its claims to a place in the hierarchy of sciences, according to Dr. Kerby, a well-known Catholic Sociologist, "although subjected to varied controversy, are fast attaining undisputed recognition in the universities of the world." Like all things immature and impressionable, the science of sociology is subject to the laws of environmental factors. In its methods of observation and interpretation of the activities of society, one can easily discover how this branch of the social sciences is influenced by either of the two contending

forces of modern life. In the world today there are two schools, contradictory in their principles, methods and ends; one is the school of materialism, the other advocates fully and fearlessly the teachings of Christ. If the tenets of the materialistic school be the substratum of the science of sociology, it is evident that the students will be taught to interpret society and its functions in the Spencerian sense of complete living. If on the other hand, life is regarded as having a spiritual beginning and destiny, the sociologist will train his pupil to view society and its purposes in the light of the threefold relationship, which Christianity has always defended. Considerations such as these help us to understand the importance of this branch in the college curriculum and the difficulties attending its presentation in text-books for students.

In the volume herein reviewed, the principles of method have been followed with care and precision. Coming from the pen of one versed in the educational sciences, we find along these lines just what we expect. The matter has been presented in a well-balanced and symmetrical form. The laws of interest have been observed to a degree that will undoubtedly elicit the pupil's attraction for and attention to the manifold aspects of this science. By means of timely examples, drawn from the pupils' former experiences and studies, the author of this text-book of sociology shows how apperception and correlation may be employed with profit in the teaching of any subject. The exercises at the close of each chapter are another indication that this text-book has been constructed in accordance with the laws of the learning process. By providing, through these exercises, for expression, the last step in the art of good study, this volume can be said to be, from a standpoint of method, a well-written text-book.

Turning from a study of the principles of method as embodied in this volume, to that of the text proper, we find much that is inaccurate and lacking in scientific reserve. There is a note of finality that ill becomes the conclusions of a science, so comparatively young as sociology. Chapter II is a fairly good illustration of both these aspects. In the main the subject-matter of this chapter is correct, but seriously weakened by such statements as we find on page 15, where we are told that the institutions of marriage and government are founded on chance. Perhaps this is one of the topics which, as we are told in the introduction, teachers are expected to pass over lightly. Let us trust that all

aim at domestic and civic betterment will not only pass over this lightly but ignore it completely. If marriage and government are the products of chance, what is the basis of all authority both in the family and in the state? Such a doctrine is as false as it is pernicious. Is it to be wondered at that divorce is treated as the author of this text-book has treated it on pages 196 and following? The plea for temperal advantage can be carried too far—even to the utter ruin of the state and society at large. Nothing short of the traditional ideas of Catholic sociology concerning the institution of marriage can cope with this insidious evil in an effective manner.

On page 38 our author's assertion that morality and religion take their rise from man's feeling "the need of some directing and controlling influence" is another example of reckless inaccuracy. Religion is not merely the product of the emotional in man, which, it may be granted, plays some part in its external development. Objectively regarded, religion is that moral bond which binds man to God and begets in man that triple relationship to God, to fellow-man and self which, as has been said above, Christianity has at all times so ably defended. Subjectively considered it is the expression man gives to his thoughts, feelings and actions in the light and under the guidance of the truths and laws revealed by God. Sociologically religion may be viewed as that tie so noble, so necessary and so powerful that it is the bond upon which every other tie depends as on a foundation. In Chapter X, wherein the moral and religious needs of man are handled at some length, we notice that this same erroneous teaching is employed as a major premise. If carried to its logical conclusions this doctrine would prove suicidal to civilized society and social progress.

Dr. Kirkpatrick's use of the term "Church" is rather misleading. If he refers to the Catholic Church his statement on page 126 is false. The church founded by Jesus Christ still maintains its vigorous influence as an educative agency; nay, more, she is fast attaining, in this our liberty-loving country, such a power and influence for good that thoughtful men feel it incumbent upon them to publicly acknowledge her as one of the bulwarks of our nation. For a digest of the unbiased and impartial opinions concerning the Catholic Church, by men and women not of her household, I would refer the author of this work to Carey's "The Church

from Without." If the writer of this passage, wherein we are told that "the church, although directly and indirectly a powerful educative agency, is comparatively much less prominent than in former days," intends us to understand the term church to mean the various denominations of Protestantism, then the word "Churches" would have been better.

Historically unfair and unscientific are the author's misstatements on page 140, concerning the effect of Catholic Education as carried on by the Jesuits. They evidence a lack of clearness and vividness in the author's idea of the ultimate aim of all Catholic education, whether carried on by the Sons of St. Ignatius or by any other body of religious teachers. Respect for authority, civic and religious and control of self, the requisites demanded by Catholic education in order that the true end of education, viz., Christian citizenship, may be realized, are just the opposites to the giving up of "all personal desires" and "the suppression of individuality." The truth of the conclusion of this paragraph, which reads as follows, "Few would say in these democratic days that a state has any right thus to suppress individuality in order to procure a standardized human product, no matter how great the efficiency brought about by having standard workers in all lines," is more clearly discernable in the breach than in the observance of this right. The disregard, or at least the non-exercise, of this right by our American leaders has permitted to arise in our very midst those factors of this the machine age, which are making mere automatons of almost 14,000,000 of our unskilled laborers. Perhaps if this right had been exercised by the state, the widespread need of vocational education would not have arisen nor the complete citizenship of our people endangered.

On page 154, in the midst of dross we find some gold. The suggestion as to the need of moral and religious training is a real advancement in text-books of this type. The recognition of the need of religious education, contained in the concluding remarks of this chapter, is as strong as we might dare to look for in a volume holding such views on the fundamentals of sociology as are to be found in this volume. The method proposed is inadequate and not in accord with the latest findings of scientific pedagogy. The incidental in life rarely becomes the intentional. Morality and religion must not be divorced if they are to be effective as factors for achieving life's purposes. As the author

has said, "The most that the schools can do is to maintain a respect for religion and religious exercises of all kinds and perhaps allow certain credits and hours for religious instructions, given by representatives of the churches." "Example is stronger than precept."

Much of the subject-matter of this text-book must be radically modified and more of it eliminated before this volume can be found useful to the students of Catholic schools. As it stands, even in the hands of the most prudent teacher of any system of education, this volume is of very doubtful utility. Its merits as an example of good method adds to our hesitancy in commending this volume to the sociological neophyte. We regret to see a volume so worthy of acceptance from a standpoint of method, so replete with tendencies toward teachings and opinions that may one day prove to be the wooden horse that will destroy our country.

LEO L. McVAY.

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**Outlines of Medieval History**, by C. W. Previt  Orton, M.A.  
New York: G. P. Putnam's Sons, 1916. Pp. xi + 585.  
Price, \$2.75.

This book is intended to afford a general view of the Middle Age of European history, *i. e.*, the period which extends, roughly speaking, between the dissolution of the Roman Empire of the West and the discovery of the New World of America. It is divided into eleven chapters, the titles of which are: "The Barbarian Migrations;" "The Eastern Empire and the Saracens;" "The Fusion of Races in Western Europe;" "The Development of Feudalism;" "The Papal Monarchy;" "The East and the Crusades;" "The Fall of the Western Empire and of the Papal Theocracy;" "France and England;" "The Councils and the Italian Renaissance;" "The East and the Turks;" "The Despotism Monarchies." An outline of these topics must of necessity be sketchy and in writing it much of the labor of the writer must be employed in brevity of statement, in rigorous selection of matter, and in omissions of much that is interesting in itself. In the choice of events to narrate, Mr. Orton has been guided by their far off results rather than by their immediate effect in their own time and has tried to indicate how in the Middle Ages were accomplished the growth of modern man and the life and attitude to life of modern times.



So far as we have been able to test the present volume, it is singularly free from fads or bias and displays all the qualities that won such high praise for the same writer's "Early History of the House of Savoy." Indeed, Mr. Orton's "Outlines of Medieval History" is, in some respects, at least, the best and handiest work on the subject yet published in English. The usefulness of the book might, however, have been enhanced by a bibliography. It is provided with an exhaustive index, and with a series of well-chosen maps which have been designed to illustrate the main political features of the period as well as the factors in civilization and nationality, which had so great a share in forming its history. The publishers are to be congratulated on the paper, printing and binding of the volume.

PASCHAL ROBINSON.

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**Dante**, by C. H. Grandgent, Professor of Romance Languages, Harvard University. New York: Duffield & Co., 1916. Pp. vi + 397. Price, \$1.50.

The large literature in English on Dante has received an addition of first rate importance in this volume. Its author is already well known as a Dante scholar by his edition of the "Divina Commedia" and other writings. In this work he aims to present Dante not as an independent figure, but as the mouthpiece of a great period in the world's history; he attempts to trace a portrait of the Middle Ages with Dante's features especially salient in them. To this end, Professor Grandgent discusses the religious, social, political and literary aspects of medieval life, at length or in brief according to the degree in which they wore the likeness of the great Florentine poet and then proceeds to illustrate these various phases of medievalism by copious citations from Dante's writings, such passages being quoted in English for the benefit of those ignorant of Italian.

The method thus followed serves to differentiate Professor Grandgent's book from the many volumes already devoted to Dante. It is a somewhat unusual method, but the author has no difficulty in justifying it. For it is certainly true that Dante represents his time as no other age has ever been represented by any one man and that all phases of the medieval spirit appear in his work. And this being so, it is obvious that the best introduction to

the life and writings of Dante is to be found in the study of the period in history of which he is at once the representative and the interpreter. Those who are as yet uninitiated to this intensely interesting, but still unfamiliar period could do no better than receive that introduction through the present volume. Professor Grandgent's "Dante" is altogether worthy of its subject and should take the place of much of the recent literature on Dante in English which has little to commend it except its good intentions. A helpful bibliography and index complete the book in which the part of the publishers has been admirably done.

PASCHAL ROBINSON.

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**Saints' Legends**, by Gordon Hall Gerould. Boston and New York: Houghton, Mifflin Co. 1916. Cloth, 393 pages. \$1.50 net.

Hippolyte Delehaye remarks dryly, at the end of his article "Hagiography" in the Catholic Encyclopedia, "more than one hagiographical publication of erudite and critical pretensions possesses no importance from a scientific point of view." Mr. Gerould's book is a pleasing example of the genuine erudition and scientific criticism which modern scholarship demands, and it possesses also an unique distinction as the first and pioneer study of the effect of saints' legends upon a European literature—in this case, the literature of England.

The author's task was anything but simple, and the more than ten years which he devoted to the volume still found many special problems unsolved on the day in July when the preface was written. There was no model for the book, since no similar study had previously been made. An uncharted region had to be mapped out amid pioneer hardships. No little patience was demanded in unravelling what Mr. Gerould happily characterizes as "the snarl of legends from the later Middle Ages." Of his attitude towards saints' legends his own words are the best summary: "My one desire is that others may come, through reading this book, to see the nobility of the impress that saints' legends have made on our literature, as I have come to see it. The story is, for the most part, of a day long past, but its significance remains. I have tried to show that legends are dry and dusty merely because the dust has been allowed to settle upon them. The dryness, I fancy, is merely a matter of ourselves, in any case."

The historical account of saints' legends in English literature, which forms the bulk of the volume, is preceded by two very necessary chapters, the first engaged with "Definition and Use," the second with "Origin and Propagation," chapters that could not have been easy to write. To our notion, the definition of "saints' legend" given in Chapter I is open to serious objection. It reads: "*The saints' legend is a biographical narrative, of whatever origin circumstances may dictate, written in whatever medium may be convenient, concerned as to substance with the life, death, and miracles of some person accounted worthy to be considered a leader in the cause of righteousness; and, whether fictitious or historically true, calculated to glorify the memory of its subject.*" In the first place, "accounted worthy to be considered a leader in the cause of righteousness" would also embrace the biographies of Socrates, Peter the Hermit, and Abraham Lincoln. *Eminent for holiness* is the prime theological requirement for sainthood. In the second place, the final element of the definition is likewise too inclusive; it were better, with Delehaye, to emphasize the religious character of the saints' legend, and to regard its end as being the edification of the faithful.

In the chapter which follows, on "Origins and Propagation" the parts played by documentary evidence and by the popular imagination, in the constitution of the legends, are very well delineated, although the final impression left by the chapter is not quite as distinct, in some ways, as one would wish. Evidence of unity is not at all easy to maintain, perhaps, in a chapter of thirty-eight pages which has to do with complicated topics. It is Mr. Gerould's opinion that the legend, as a literary type, "reached its fullest development in the thirteenth century. In that splendid age, when the flesh and the spirit of men were so thoroughly imbued with life that neither the widening horizon of knowledge, nor the absorption with war and wealth, nor the enthusiasm for art, could withhold them from mortal combat, both the vocation for saintliness and the cult of sainthood found their completest expression." However, we very seriously question the assertion that it was fanaticism, imagination and enthusiasm which fostered the mysticism so characteristic of the time. In true mysticism, God, not man, is the active force; and God is experienced as a reality, not as a concept or imagination.

The value and workmanship of the chapters which follow is of

the highest order. "The Epic Legend in Old English" is, of course, the first subject of study, with the poems of Cynewulf as the nucleus of the chapter. Mr. Gerould's criticism of matters which have been much discussed is fresh and very sound, it seems to us, and if his views were rather novel, at first reading, it is probably because, as he explains in the preface, "my approach has been consistently from the point of view of the type itself." The recital of the tortures of (Saint) *Juliana*, as found in Cynewulf's poem by that name—torn on a wheel, placed on a flaming pyre, and cast into a boiling cauldron—somehow led our thoughts afield, when Mr. Gerould a few lines farther on employed the phrase "extravagant punishments." Generations yet unborn in Western Europe will cherish bitterly the stories of the ferocity and brutality of the present war, with its well nigh incredible ingenuity at causing pain and death. The thought may serve, perhaps, to render more convincing the persistent legends of extravagant punishments and torments endured by the sainted martyrs of the Church.

In his discussion of the "Prose Legends Before the Conquest," Mr. Gerould observes that the prose legend followed "in somewhat pedestrian wise the well-travelled roads of hagiography. From the very beginning of the movement that evangelized Great Britain during the seventh century, there seems to have been a perfectly natural tendency on the part of the leaders to encourage the writing of saints' lives, according to continental models, in the official language of the Church. There was no reason, indeed, why these legends should differ in matter or style from those of other lands. The missionaries who came from the north had the learned traditions of the Irish Church behind them, while the followers of Augustine continued to cherish their fellowship with Rome. Both before and after Theodore organized the scattered missions of Britain, during the latter part of the country, into something like ecclesiastical unity, the island Christians in no wise regarded themselves as separable from the rest of the world. They manned the outposts of God's empire—that was all. They had the same faith and the same rites; they revered the same holy men and women; and if they were scholars, they read the same books that gave comfort and delight to the Church at large."

There are many things of interest in the fifth chapter, which

discusses the influence of France and of the cultus of the Blessed Virgin, on the development of the legends,—among them the fact that the most illustrious authors of the twelfth century esteemed the composition of saints' legends a work worthy of their best efforts. Our reaction to one passage, however, was so varied, and so conflicting in its variations, that we here set it down just as we encountered it in the text: "The Mary legends themselves gave a loose rein to imagination and emotion. They were a stimulus to religious feeling, the effect of which can scarcely be exaggerated. Though they augmented the tendency to hysteria that was undoubtedly present in the thirteenth century, they were just as clearly, in their best form, a help to godliness. Along with the religious emotionalism went a tenderness that was uplifting and, like the similar quality in the knightly ideal, civilizing."

The sixth and the seventh chapters constitute one of the most important sections of the book, for they cover the period from the Conquest to the Reformation, with its many legends, and saints' lives, in various works of history and edification, and the steady development of the saint's legend as a literary type with a deep and distinct influence upon English literature. It is a clear, accurate, comprehensive, adequate and first-hand account, and, together with the preceding chapters, provides much in the way of information and suggestion which is entirely new. In like tenor, and of equal worth, are the succeeding chapters on "Saints' Lives in Drama" and the development of saints' legends during "The Reformation and Since," the last named chapter paying generous tribute to the high achievements of Bishop Challoner, and Alban Butler, names to hold in veneration. Mr. Gerould's concluding lines will strike a note of response in Catholic hearts: "Whether a literary type that has for so long been moribund among the English-speaking races will ever again become a powerful factor in letters we have no means of knowing. It is permitted the lover of saintly lore, however, to trust that this may sometime come to pass. The modern world has much to learn from the veritable lives of the saints, as they are revealed through critical scholarship; and it could find things of profit to civilization even in the legends that have grown up about their lives."

Mr. Gerould's book is no mere compilation. It is the result of thorough acquaintance with the sources and with the literature of the subject (the bibliography is excellent), and its contribution



to one aspect of hagiography is significant and valuable indeed. It will furnish material that is at once suggestive and informing to anyone interested in medieval literature and church history, and it should prove a helpful book of reference to all who are in search of critical information about the legends of the saints in English literature. As an aforesaid student with Mr. Gerould in one corner of this field, we have been looking forward for five years to the publication of *Saints' Legends*. There has been need for such a book. In its final appearance we congratulate Mr. Gerould upon an able and conscientious achievement.

THOMAS QUINN BEESLEY.

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**The Development of Personality, A Phase of the Philosophy of Education**, by Brother Chrysostom, F.S.C. Philadelphia, Pa.: John McVey, 1916. Pp. xxi+379.

The first part of the volume before us was prepared at the Catholic University by the late Brother Chrysostom, in partial fulfillment of the requirements for the degree of Doctor of Philosophy. The work is divided into five books. Book I deals with the Normal School and the Religious Novitiate; Book II treats of Faith, Its Nature, Its Exercise and its Pedagogical Implications; Book III deals with the pedagogical value of Faith considered first in its biological aspects and secondly, in its psychological aspects; Book IV treats of Meditation, its Nature and Its Pedagogical Value. The closing book treats of the sociological aspects of Faith. The cause of Catholic education has sustained a severe loss in the early death of Brother Chrysostom, from whose gifted pen those who knew him best expected many good things in the near future. *The Development of Personality* is full of promise, but it must deliver its own message and its completeness now instead of relying on the works that in human calculation were expected to follow it.

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**Laboratory Manual for General Science, First Course** by Lewis Elhuff, A.M., Instructor of Science in the George Washington High School, Pittsburgh, Pa. Boston: D. C. Heath & Company. Pp. vi+90.

This book is intended as a laboratory guide of those using *General Science, First Course*, by the same author.

**Searchlights of Eternity**, by William Pardow of the Company of Jesus. New York: The Encyclopedia Press, 1916. Pp. 106.

This volume was prepared by Mrs. George Cabot Ward, the gifted authoress of the *Life of Father Pardow*. Those who read that work will want to read this, both because of their abiding interest in Father Pardow and because of the charm of the narrative, and they will not be disappointed by the *Searchlights* which, while speaking Father Pardow's inmost thoughts, avoids the commonplace. Although the fragments were isolated they proceeded from a great soul and in this presentation they are again woven into unity. The following brief statement of the contents of the volume is taken from the preface: "The following sketches are a mosaic made up of Father Pardow's thoughts as they were found scattered among his notes. The notes were intended for no other eye than his own and the brief sentences, while sufficient for his own purpose, do not always convey the connection of ideas. In preparing them for publication, therefore, the arrangement into a constructive pattern has necessarily been arbitrary, but Father Pardow's thoughts and language have been left unchanged. An occasional repetition may be noticed and a number of unfinished ideas, but wherever there has been an alternative, between leaving the thought in the rough or adding to it extraneous matter, the former has seemed the lesser evil."

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**Keep-Well Stories for Little Folks**, by May Farinholt Jones, M.D., Philadelphia: J. B. Lippincott Company, 1916. Pp. viii+140.

This little book is intended for the use of very young children. It aims at making hygienic laws and facts intelligible to the little ones and to help in the formation of habits which will safeguard health through the coming years of childhood and adolescence. The author in her preface says she has frequently noted that young teachers seem to experience great difficulty in presenting hygienic facts to little children in a manner so attractive as to catch and hold their attention. She tells us "the child mind dwells constantly in the realm of imagination; dry facts are too prosaic to enter this realm. The 'Land of Story Books' is the most fascinating of all lands, and therefore the author has endeavored to weave hygienic facts into stories that will appeal to

the child's imagination." We agree entirely with the author in her estimate of the child mind of the value of appropriate stories as vehicles for bearing truth, but it should be observed that the stories must bear truth and many of the stories written for children do not. The story will interest the child, and the story-teller may consequently impress truths or falsehoods, high aspirations or base ignoble prejudices at will, but it is cowardly to abuse a child's defenseless condition. When parents entrust their little ones to a teacher to be educated they have a right to demand that nothing but what is true and wholesome be given to them. The *Just So Stories* of Kipling are a notable instance of the perversion of natural truth cast in such a form as to interest the child and to capture his imagination. The children are told that the way the elephant gets his long trunk is that an elephant once upon a time was seized by the nose by an alligator and in pulling back with all his might to get away from the alligator his nose became elongated into a trunk. All the stories in the book are filled with distortions of this kind. The stories would interest the children but, instead of teaching them natural history, it would tend to beget an attitude of mind which would later on block the child's interest and progress in natural science. The tellers of stories to little ones are under every obligation to be accurate in their fundamental facts. It is necessary to distort truth in order to make it attractive to the child. In the book before us there is a story entitled "A Wonderful Stream" which pictures the blood courses and the red corpuscles as boats floating upon it. These little boats are loaded with cargoes of oxygen which they take on at the Lung Station. We are further informed that: "When each little boat has unloaded its cargo in the far countries, the little cell men load them with a return cargo, which is made up of waste matter (carbon dioxide). This cargo is carried back to the Lung Station and unloaded there." Now an elementary knowledge of physiology would be sufficient to save the child from this erroneous view, but he cannot be supposed to have even such an elementary knowledge as would prevent him from believing that the red blood corpuscles carry out the carbon dioxide. Teaching of this sort does far more harm than good because of its scientific inaccuracy. Many of the stories in the book are very far-fetched as, for instance, the story of "A Great Fight," in which an attempt is made to lead the child into an understanding of the merits of the fight against the drug habit.

T. E. SHIELDS.

**Moni the Goat Boy**, by Johanna Spyri. Translated by Elizabeth P. Storck, with an illustration by Charles Wharton Storck. Philadelphia: J. B. Lippincott Company, 1916. Pp. 72.

This book contains four splendid full-page color illustrations which of themselves would be sufficient to capture the child's attention and to win his love. The story is charmingly told and cannot fail both to interest and instruct the little ones into whose fortunate hands it may fall.

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**Introduction to Economics**, by Frank O'Hara, Ph.D., Associate Professor of Economics in the Catholic University of America. New York, 1916. Pp. vii+259, 8vo. Cloth, \$1.00.

This brief treatise aims at presenting the elementary principles of economics clearly and in a form suitable to the student who is just beginning the study of the subject and to the general reader who is not familiar with the technicalities of the subject. The ideas are presented in orderly succession. Each is set forth clearly and concisely. Each chapter is followed by a number of suggestive questions and a list of suitable supplementary reading.

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**The Mass, Every Day in the Year**, The Roman Missal Translated and arranged by Edward A. Pace, D.D., and John J. Wayne, S.J. New York: The Home Press, 1916. Pp. 1445 and 39.

This manual supplies what Catholics have long desired, a good English translation of the Mass for each Sunday and festival of the year. In spite of the large number of pages, the book is a convenient size, so that it may readily be used as a prayer book at Mass. Such a practice would constitute an important step toward the diffusion of knowledge and love of the liturgy among our people.

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